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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

Memorial Day—May Thirtieth

As we gather in the cemeteries where lies all that is mortal of the men in blue who gave their lives that the Union might be preserved, let us think the kindly thought of those others who were swept away from their homes and dear ones by the mighty undertow of their destiny, to suffer and die—the men in gray.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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For Emblems, see page 36.

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Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Fifteenth Biennial Convention

Christ Church, George and Market Sts.
York, Pa., September 19, 20, 21, 1922

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at York. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than September 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include September 19, 20, 21, and spend it at York.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
427 Drexel Bldg., Philadelphia, Pa.

God's Forget-Me-Nots

BY REV. ROSS H. STOVER

(Copyright, Messiah Church, Philadelphia)

I REJOICE that we observe yearly "Memorial Day." Our memories are like ashes. We have seen how soon one generation forgets what their fathers have sacrificed. And by their forgetfulness they, too, are plunged into a bloody strife.

Remember! Remember! That's the key word of Memorial Day. Let each of us ponder and meditate "lest we forget" our debt of gratitude to those who have sacrificed for us.

In this country there are still living 156,000 soldiers who fought in the Civil War. Fast are their ranks diminishing.

I have before me a forget-me-not. On this great Memorial Day, when the whole nation is recalling to mind the great sacrifices which have been made, this little flower seems to be speaking to us. Each one of its five petals has a symbolic message for us. On each petal is written a "Remembrance."

I pluck off the first and I read on it this sentence: "REMEMBER THE WORDS OF THE LORD JESUS." (Acts 20:25.)

My friends! There is only one cure for the world's ills. It is to be found in following the words of the Lord Jesus.

Jesus speaks with authority. He was the Son of God, and therefore He knows all things. His words teach us that we are all brothers and sisters of His creation.

Every war has been the outcome of some prodigal brothers or sisters whose minds have been full of greed and deceit.

Some of our poor lost brothers of heathendom are always at war. They know nothing of God's love.

This little petal calls to our attention our duty to tell the world of the love of Jesus, that love which was expressed by His sacrifice on the cross.

It is the words of Jesus which will make "wars to cease unto the ends of the earth, and which will break the bow, and which will cut the spear asunder, and which will burn the chariot in the fire." (Psalm 46:9.)

Let our earnest prayer be that the time is near at hand when the Gospel will pull down the gun and the cannon. As we Christians fight, let our bayonets be His Word, and our ammunition—deeds of love done in His name.

One of the largest electric searchlights ever made has lately been finished and shipped from Schenectady, N. Y., to San Francisco. Its diameter is sixty inches. It will reveal a ship at night twelve miles away.

The searchlight of God's Word will bring to light the dark things which have shattered the lives of nations and individuals.

I drop my first petal and pluck another. It reads:

"REMEMBER ABRAHAM AND ISAAC AND JACOB." (Ex. 32:13.)

Yes! that verse is another of God's forget-me-nots.

Our God has always been trying to have His children study the fathers who have gone before, so that they could see wherein they were blessed or cursed.

The Jewish Nation was ever urged to remember these three great fathers, for their faithfulness and their sacrificing.

Today we call to memory with fondness all who have bled and died for the liberty of the world.

Remember our Lord sealed with His blood God's teachings. Remember the Apostles were stoned, crucified and thrown to wild beasts. They gave themselves that we might be blessed in salvation. Remember Valley Forge, where in the cold, with little to eat, our fathers fought for freedom. Remember Antietam, Gettysburg and Monocacy where with hardships on every side, thousands bled and died that our union might continue to exist and every man be free. Remember Chateau Thierry, Argonne and St. Mihiel, where amid the cooties and trench rats, in the danger and cold, with food at times scarce, our boys of this generation fought—116,492 giving up their lives—that one maddened ruler should not rule the world with his hand of iron.

Remember that the history of the world has been sealed by the blood of our fathers and brothers and by the broken hearts of mothers and wives and sweethearts.

In Flanders fields where poppies grow,
And where the crosses row by row
Now mark our dead,
Sleeping beneath the silent sod—
A witness both to man and god
That fear hath fled.

The gates of death refuse to hide
The valor of our men who died
In Freedom's fight;
Out of their graves in Flanders fields
The crimson soil a harvest yields—
Sweet hope, glad peace and light.

Let us pray that the nations will so re-

member, that never again will fields run red with blood.

I drop this petal and pluck another and it reads:

"REMEMBER ALL THE WAY THE LORD LED THEE." (Deut. 8:2.)

The Jewish nation had been fondled by God, as a mother cares for her child. But they were so quick to forget. This text was written to them.

But now, just think of the way God has led us. As a nation He has prospered us and as individuals He has blessed us.

I'm proud when I look over our entire history to find that at no time have we gone to war for conquest or revenge or ambition. Our cause has always been one of Humanity, or of Justice, or of Liberty. Why? Because all the way the Lord has led us.

When the battle is ours may we be conquered! When the battle is the Lord's may we always be conquerors. In awful days His hand has guided us. When the shadows were black He was ever near, to make the sun shine. He has saved our Country. He has saved us through Christ to everlasting life.

An old soldier who had lost his eyes in the Civil War met another soldier at Gettysburg. He told him that he had marched with Sherman from Atlanta to the Sea. He grew enthusiastic as he related his story. Catching hold of the friend's coat he said, let us give three cheers for Sherman. He cheered, but his friend remained silent. Again he said, let us give three cheers for Sherman, but still the friend was silent. Why don't you cheer with me, he asked? The friend replied, "Because I'm Sheridan." It's the nearness of our Lord that saves us and keeps us.

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future;
And behind the dim unknown
Standeth God within the shadows,
Keeping watch o'er all His own.

I drop this third petal and pluck the fourth and find written thereon:

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH." (Eccles. 12:1.)

That verse is written to every new generation. Young men and young women, it's written especially for you today.

When we behold the Forget-me-nots of Waterloo and the Daisies of Valley Forge and Gettysburg, and the Poppies of Flanders we are to speak anew the words: "Forget not" and "Beware." Oh! the price that has been paid because some one has been foolish.

This remembrance bears the message that we are to be living Memorials for the Master. We are to follow the words of Abraham Lincoln spoken on the field of Gettysburg. "It is for us, the living, rather to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced."

We have this Great America. We are to live Christ-like, loyal lives in preserving her ideals and her institutions.

Dr. Brown once said, if a lady would give me her jewels, and I would drop them in the East River we could easily figure out the loss. If I drop a grain of wheat into the same river, with a little more difficulty, we could count up the loss. But if a mother would give me her son for God's Ministry only God would figure out what a tremendous benefit the world and Heaven have gained. Young people! dedicate your lives to the great opportunities.

I drop this petal and pluck off the last one. On this, I read: "REMEMBER THAT JESUS CHRIST WAS RAISED FROM THE DEAD." (2 Timothy 2:8.)

Friends, if this text were false the preaching of the others on this Memorial Day would be in vain.

Our Saviour fought the greatest of all battles. It was a battle between Life and Death. Life won. It was a battle between Heaven and Hell. Heaven won.

It is because Christ conquered death and arose from the grave that we are given the "spirit of the conqueror."

No one can defeat a believer in Jesus Christ. He may crush His body so that the world may say "defeated." No! only passed on to heaven.

In the camp I've heard the early call of the bugle to awaken us from our sleep. In our Conquering Lord we will all hear the last trump and awaken in a home prepared for us.

He has sounded forth the trumpet,
That shall never call retreat;
He is sifting out the hearts of men
Before His mercy seat,
O be swift my soul to answer him!
Be Jubilant my feet,
Our God is marching on.

O Forget-me-not! when we look at you may we never forget God's five great "Remembers," which will guide us; and keep us appreciating those who have sacrificed for us; and indelibly impress upon us that the presence of God has brought all our blessings, and enthuse us to greater consecration for our tasks, and assure every believer of victory in the Lord Jesus.

York, Pennsylvania, and Some of Its Past

BY M. HALLER FREY,
Chairman General Convention Committee

YORK is 181 years old in years but not in ways. 'Way back in 1729 a party of Germans settled here. These Germans were the founders of Christ Lutheran congregation, and this church will be the headquarters for the business sessions of the Fifteenth Biennial Convention of the Luther League of America next September. Christ Church was organized in 1733, four years after the first settlement was made in this section. For a while they were content to live on a small plot of ground without any boundaries, but they had civic pride, too, in those days, because a survey of the town was made October 17, 1741, which then had a total area of 100 acres. We have been going some since then, as York now covers 2,258 acres. Eleven houses marked this place in 1741, and today you will find over 13,000 buildings. The town was named by James Logan, secretary to the Sons of William Penn.

Crimes were committed during the early history of York and conditions made it necessary for an English Quaker, Hon. John Day, Esq., and two associate court justices to hold the first court October 31, 1749. The need for permanent quarters was made apparent when in 1756 the first court house was completed in Centre square.

York was the capital of the nation from September 30, 1777, to June 27, 1778, when Continental Congress met here after it was driven from Philadelphia on account of the approach of the British army to the Quaker city.

The village grew and grew and on September 24, 1787, York became a borough with General Henry Miller of Revolutionary fame, as chief burgess. And York still kept on growing, growing, growing and on January 11, 1887, was incorporated as a city with Hon. D. K. Noell as mayor.

Some population figures:

1810.....	1,369
1850.....	6,856
1890.....	20,793
1900.....	33,708
1910.....	44,750
1915.....	55,000
1922.....	65,000

The census of 1900, 1910 and 1920 show that York was the third diversified manufacturing City of Pennsylvania. We have been going some since 1729. Many important things were first done or discussed in Good Olde York. Here are a few of them:

First town laid out west of the Susquehanna River.

First military company in Pennsylvania, for the purpose of resisting the encroachments of Great Britain, was organized here in 1774, with James Smith, a signer of the Declaration of Independence, as captain.

First military company west of the Hudson River to join the American Army at Boston after the battle of Bunker Hill was formed here.

First armed and equipped company in Pennsylvania to answer President Lincoln's first call for volunteers in 1861 was organized in York.

First National Thanksgiving Proclamation was issued at York.

The Articles of Confederation were passed by the Continental Congress while in session at York.

The first money sent by the King of France to aid the cause of Independence was received by the Continental Congress while in York.

First discussion in Congress relating to pensions for American soldiers at York.

First discussion in Congress on the slavery question took place at York.

First Pennsylvania lawyer, Col. Thomas Hartley, admitted to practice before the Supreme Court of the United States, was a member of the York County Bar.

First Lutheran Church west of the Susquehanna River was organized at York.

First synodical meeting west of the Susquehanna River was held at the house of Jacob Westhaffer, Kreutz Creek, York County.

First pipe organ west of the Susquehanna River was made in York.

First classical school west of the Susquehanna River was founded at York by St. John's Episcopal Church (now the York County Academy).

First canal west of the Hudson River was opened near York.

First iron steamboat in America was built in York.

First locomotive to burn anthracite coal was also built in York.

First steel springs used in America were placed in the above mentioned locomotive.

John Elgar, the inventor of railway switches and turntables, lived in York.

The inventor of crucible steel was born near York.

Later we will tell you something of York as it is today.

Young People at Work

(A Description of a Young People's Society in a Downtown Church)

IT is only to tell as modestly as we can of our success in our Young People's Society that we feel justified in breaking into print. We organized because we saw a tremendous need for an outlet in self-expression and application of truths being learned by our young people. We all know that education along any line cannot be very deep-seated, cannot become personal property to be used in emergency, unless it is allowed expansion and growth through constant acquaintance with the subject by word and practise. In other words to *feel* religion and to *have* it as a controlling passion in our lives means to *tell* it, to *talk* about it and finally to own it as our most valuable possession. Having belonged to four other young people's societies, more or less successful, but seemingly without any fixed purpose other than to be merely the young people's society, we resolved to experiment along a different line. We have two motion picture houses across the street, which claim many young people on that hour of Sunday night, and we knew we must compete with them, but only by the one Christian method known, of substituting something better.

Thinking action, not passivity, was our purpose, better expressed by our motto adopted later, "Be ye doers of the Word, and not hearers only." After a demonstration meeting led by the chairman assisted by four speakers on the topic, our method was shown and approved. The committee promised to be responsible for all meetings. We stand back of each leader and speaker ready to assist them at any point, either materially or in an advisory way. As a result leaders are easy to secure and are gaining rapidly in self-confidence, ease of expression and real knowledge. They are surprising themselves in many cases. There is always time for discussion and these periods are becoming more and more popular. If a leader is somewhat timid or immature, the chairman of the program committee makes out a list of questions designed to draw out certain young people who she feels sure will respond. We use the Topics found in the LUTHER LEAGUE REVIEW.

People are not urged to attend our meetings, our idea being that if they are not attracted by our programs and the work we are doing, they will be of no value to us as members, and we are organized for a purpose. As a result, we are increasing in membership of a quality that will be the future backbone of the Church.

There are not enough leaders in the Church today with convictions and a passion for Christian service. They have done very little thinking and acting for themselves, leaving that to the minister; then in case of an emergency, calling for him, instead of finding within themselves that bedrock Christianity which alone can give them the power to confront life's emergencies.

Our social sessions are few, two or three a year. We do not feel the need of amusing ourselves, though sociability has its place. Our aim is to find happiness while employed. At our meetings we have never been obliged to fall back on the pastor to "fill up time" as so many societies do. He has three services of his own on that day and we are glad to relieve him of our responsibilities.

In the first paragraph I spoke of our success. This I am judging from some of the following incidents. You may do the same. When we first organized there was considerable criticism and prediction of failure, mainly by some of the mature young people who had given up their former Society in despair, several years ago. Now, without even an invitation, though beyond the years of our average member, several of these are becoming regular and interested attendants. Many of them have gray hair.

Because of some Y. M. C. A. members and teachers among us, with no inexpensive way of getting Sunday evening supper, we serve hot cocoa and sandwiches during a very cozy, quiet hour before the devotional meeting. No one pays for his supper, we take our turns at serving and bearing the expense. We pay dues and take up an offering once a month. It is not our ambition to be self-supporting, merely, so we have written to our church's foreign missionary, asking for a letter stating some of his special needs which we hope to furnish.

We are *active* Christians, using what knowledge we are gaining in service to God. One young man from the Y. M. C. A. who "dropped in," became very active in a fine way, and proved his rightmindedness, though only temporarily in town, by asking for a class of boys, to teach in Sunday School. Another young man, thirty years of age, asked if I thought he was too old to become a minister. Still another unexpectedly left for college in the middle of the year. A fourth left in February to enter college, in preparation for the ministry.

(*Continued on page* 20)

Advantages of the Luther League

BY REV. H. L. Y. SEYLER

SEVEN blind men were taken to inspect an elephant. As one of them bumped into the side of the beast, he said, it must be a wall. The next man, who happened to take hold of the tail, said it must be a rope. The one who came in contact with the leg thought it was a tree. The one who caught hold of the ear claimed it was like a big leaf. The fellow who took hold of the tusk said it was a spear. The one who crawled over the creature's back claimed that it was a hill. Finally the fellow who touched the elephant's trunk told others it was a serpent.

The knowledge each one of the blind men had of the elephant depended on his point of contact. It is somewhat similar in Luther League work. This fact should make us lenient in our judgments about conditions and advantages.

Therefore our aim shall not be to write so much about advantages as to how to get those advantages. We are not concerned so much about the history of past performances as to receive instruction and inspiration on how to grow and progress.

We shall use three symbols to specify three conditions and three precepts.

1. AN ORGAN. Of course we refer to the pipe organ. The first thought that arises in connection with a pipe organ is the HARMONY that can be produced from it. Harmony between the members is the necessary condition to create a successful league. Then again, harmony is one of the advantages that come out of a good league.

The precept whereby this desired Harmony may be produced is, "*Know Thyself.*" The Luther League, like the Organ, is made up of various parts. There are the speaking pipes which send forth the sweet sounds that cause the beautiful Harmony when properly combined. There are the show pipes which give forth no sound and give the organ a magnificent appearance. May not this type of member explain why the leagues are not measuring up to expectations. Too many leagues have too many members who just sit around and do nothing. There are the pipes with a leak in them which give forth false sounds, and spout forth hot air continually. You know the members we mean. They speak much and promise more and knock most. They spoil the harmony. There are wooden, metal, large and small pipes. There are the officers, the committees, and the members. Each has a part to play, and each is essential for perfect harmony. Learn to "Know Thyself," your organization, your conditions. A Luther League is for this very purpose of education. Knowledge is power and the first step to success.

II. ORGANIZATION. After you have the knowledge of the parts you must then organize them. SYSTEM is the second condition that must obtain in order to insure progress. "Let all things be done decently and in order."

We are living in an age of great advancement in every line. This rapid growth and progress is the result of organization on a big scale. Efficiency is the watchword of this age. The precept that will enable these effects to evolve is "CONTROL THYSELF." System is an advantage as well as a method derived from organization.

However, let me sound a note of warning against too much organization and too much system. It reminds me of the salesman who persuaded a manufacturer to purchase a card system. About a year later he returned and wanted to know how the card system was doing. The manufacturer replied that it was working fine. "Didn't I tell you," said the salesman, "that it was a wonderful system." "Yes," said the manufacturer, "it is so wonderful that we have closed the factory just to handle the card system."

III. ORGANISM. Our body is the best example of an organism we can find. It is the symbol that stands for true COOPERATION. All the different organs of the body perform the functions faithfully and persistently. They fit together perfectly. When any of these organs get out of order, the health of the whole body is affected. The Luther League is an organism. Each member has a function to perform. If the members cooperate the society will be healthy and successful. If only one shirks his duty, the whole body suffers. "None of us liveth to himself alone." "A chain is as strong as its weakest link." A society is as strong as its weakest member. A comforting thought for the faithful is that the strong organs bolster up the weaker ones. Let us store ourselves with spiritual energy so that we may infuse some of it into others; and thus restore general health.

The precept to guide us in securing cooperation is to "Deny Thyself." To produce true cooperation you must deny yourself certain liberties that the greatest good may come to the greatest number.

Here again the method at the same time

becomes an advantage. A good organization brings about genuine cooperation.

Harmony and cooperation are the result of team work. This reminds us of the Irish baggage smasher who was trying to get a trunk through a doorway. He was tugging and sweating, but could not get it through. A stranger seeing the man's difficulty offered to help. They both exerted themselves to a fever heat, but the trunk would not move. After awhile the stranger said, "Well, Mike, it seems as if we cannot get the trunk out." "Out!" said Mike, "I'm trying to get it in!"

This story illustrates why some leagues fail. There is no team work. If we wish to progress, we must pull together.

After all is said and done, all the conditions and advantages written of depend upon the individual unit. To have true harmony the individual pipes must be perfect. To have a good organization, the parts must be good. To have true cooperation, the separate parts must function properly. Know thyself. Control thyself. Deny thyself. It is up to each one of us to fight life's battle and win.

"If you deem your life a failure,
Then the world adopts your view;
If you bury all your talents,
Who will mourn their loss but you?

If you class yourself with weaklings,
Surely none will say you nay,
Thinking you have found your level,
There the world will let you stay."

Why Leagues Fail

(From the Epworth Era)
BY REV. E. W. BARTLEY

IN the work of the year to every pastor comes the question: Why is our League doing less than it should? It is because of this constantly recurring question that I advance these opinions, based, I believe, on experience and backed by frank honesty. We are sometimes prone to tell the truth, not particularly because it is the truth, but because it hurts.

Sometime since I entered a restaurant and ordered "hot cakes." With them came butter with a past and syrup with a future. The container had a false bottom, and by judicious spreading of "here a little, there a little," I managed to make it "sweetness long drawn out." Sometimes in the contemplation of our League I wonder if we are not spreading it so thin as to lose some of its vital sweetness.

I am well posted on one Church that twenty-five years ago had a League of about one hundred members from a Church membership of four hundred and now with a membership of eleven hundred they have a League of forty. You claim this is an exception. Not at all; it is a general condition prevailing everywhere. It is just with this as a foundation that I wish to talk for a while on this theme, "Why Leagues Fail."

Leagues fail from lack of mature leadership. The captain's little boy may occasionally turn the great steering wheel of the ship, but it takes the iron-muscled mariner to hold her to the course in the storm and bring the ship to port in safety. Many a League has failed because its leadership was immature. Devotion is one thing; experience is quite another. Put them together, and you automatically double the capacity for good. It is fine theory to say, "The League is for young people," and to set an age limit for membership, but when this age limit is observed, the League usually dies. When we are thinking in terms of the mental we see to it that the minds of our young are trained by a man or woman of more mature minds than theirs, but when the spiritual is brought forward we expect them to sink or swim in the whirlpool of life without help. I am expressing the hope of many that the educational program will within the next decade be the means of filling in this very much needed want of the Church at large.

In the next place, however sad or harsh it may seem, we are overstocked with parallel working forces. The Young Peoples' Missionary Society and the organized class in the Church School are planned along exactly the same lines as the League. Some departmental leaders may be ready to challenge this, but at best there is no profit quibbling over a term. All three seek to do the distinctive work of giving the young people a working place in the Church, and we find their lines and circles together all the way. Every connectional man expects every pastor as the one pussy should choose when she hunts for one. If the average pastor tries it all with his average set of those who will do for duty's sake, he merely maps out his program in triplicate, and says, "Now do it all three times." Our young people have seen this

and are naturally shy of the whole proposition.

My contention is this, that the League should at all times be given the right of way. It is our first of its kind. Where we do not have the man or motive power to take on these other features, the League should be all that is expected of Church or pastor, and then it or he should lend every effort to make it a success. Leagues often fail because of the added burdens put upon our young people, bringing only discouragement with the load.

Leagues fail because of little or no encouragement from their pastor. The difference between success and failure is the difference between "We can" and "We will try." Many are the charters of Leagues long dead whose faces are turned to the wall because the pastor does not care to worry with the problem. In one district of a certain Conference there are seventeen pastoral charges with nearly forty churches. In this district we find only four Leagues in operation, and it would take the whole four to make one good one. Where is the blame? you say. Everywhere, is the answer, and yet more could be in operation if the pastors would all just take one more real try at the game.

Leagues fail because the time and place for holding services are not always right. In the small town or the country Church where we have preaching but once a month, it is hard for a League to be maintained within the Church itself. However, if each department is held for a service a month and these are held at the members' homes during the week, there is no excuse for more Leagues living than do.

Lastly, Leagues die from lack of wholesome pleasures, calculated to attract and hold the young people. Pleasure they will have, seemingly must have, and it is the part of the Church to find it for them. "Drop the handkerchief," "Spin the Plate," "Prisoner's Base," and "Bean Bag" all went out of style when motor cars came and dress reform became a problem. We must have the pleasures of the age, but make them wholesome and clean. If it is a question of motor cars, then put the League on wheels and haul it around from church to church on the circuit and thereby serve a chain of purposes in one. If Church activities can be maintained through the League around the weenie roast fire, then let's buy a packing house and sell them at cost. The dance and the evening of cards have so denatured our young people as well nigh to unfit them for higher things. Pleasure is one of the chief foods of humanity, but no one eats what disagrees with him without bad results. We cannot expect something that thrives on the bread of life to be sustained and nourished on the stones and serpents of the world. We must change our list of "Don'ts" to an equal list of "Do's."

Leagues will not grow if not nourished. By many ways we kill the tender plants of success and thus bring failure. Let us take a new lease on League life and do for such an organization what its needs and qualifications demand.

A DREAM OR A VISION?

I have read of one who dreamed when in great distress of mind. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music. "Who are they?" he asked. "They are the goodly fellowship of the prophets who have gone to be with God." And he heaved a deep sigh as he said, "Alas, I am not one of them, and never shall be; I cannot enter there." By and by there came another band, equally lovely in appearance, and equally triumphant and robed in white. They passed within the portals, and again were shouts of welcome heard within. "Who are they?" he asked. "They are the goodly fellowship of the Apostles. "Alas," he said, "I belong not to that fellowship, and cannot enter there." He still waited and lingered, in the hope that he might get in; but the next multitude did not encourage him, for they were a noble army of martyrs. He could not go with them, nor wave their palm branches. At last as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked a woman that was a sinner, and the thief that died on the cross, hard by the Saviour, he thought, "There will be no shouting about them." But, to his astonishment it seemed as if all heaven was rent with seven-fold shouts as they passed in. And the angel said to him, "These are they that are mighty sinners, saved by mighty grace." And he said, "Blessed be God? I can go in with them." And so he awoke.

You and I can go in with that company. God grant it may be so.—*Rev. D. P. Drawbaugh.*

AS IS

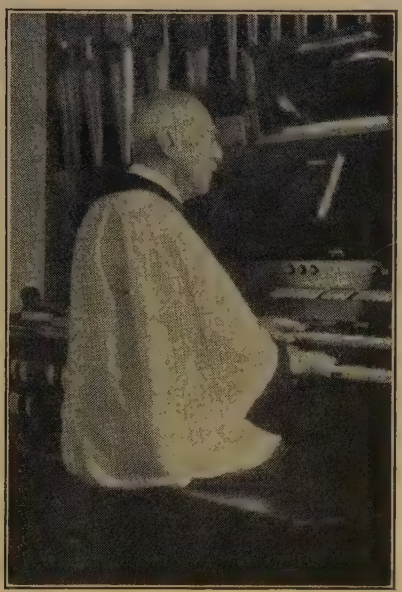
"Do you take this man for better or worse?"

"He can't get no worse, and they is no hopes of his gittin' any better, so I takes him as he is."

Another of the Old Guard

IN the person of Mr. Louis Van Gilluwe we have the man whose interest in his Church resulted in the founding of the Church of the Atonement, Asbury Park, N. J., of which he was a charter member and in which he, with his family, have always been active and influential workers.

Of Belgian ancestry, a New Yorker by birth, Mr. Van Gilluwe has unusual musical



LOUIS VAN GILLUWE

ability which he has always given to the Church most cheerfully. It was largely through his interest and efforts that the new pipe organ in our Asbury Park church was made possible. Our readers will recall that a little more than a year ago he met with a serious accident while on his way to the church. In spite of a handicap through this accident, he still presides at the organ with success.

A frequent delegate to Synod, and also a delegate to the General Council and a member of the Committee on Church Music of the General Council, Mr. Van Gilluwe as a layman has contributed largely toward the churchly and musical standards of the Church.

His work as superintendent of the Sunday School, as a church officer, and as church organist, together with large contributions toward local support and special work, and the general benevolence of the Church, have been the way in which he proved his faith by his works.

He was recently honored by the congregation and the fact noted that there was no office in the local church which in the thirty years of the congregational history had not been filled by him and no duty asked of him during that period which he had not performed.

He was one of the original Luther Leaguers and was for a number of years the stay and support of the New Jersey League, giving both of his time and his money to the cause. He rendered very valuable assistance in the compiling of the Luther League Hymnal.

Mr. Van Gilluwe was born January 27, 1849, in New York City, the son of Mr. and Mrs. Bernard Van Gilluwe. His grandfather was a Belgian, having served in the Franco-Prussian war under Napoleon. At an early age and under the care of a faithful Lutheran mother, he was baptized and later confirmed in Old St. John's Church on Christopher Street, New York. At the age of sixteen he acted in the capacity of organist in Immanuel Lutheran Church on Eighty-seventh Street. He played in the following churches in this order in New York: Episcopal, Methodist (118th and Second Avenue), and a Lutheran Mission on 128th Street (Epiphany). He was associated with Mr. Martin L. Bamman in the grocery business in New York for some years. Fifty years ago he was married by the Revs. Halfman and Held, in Immanuel Lutheran Church. Eight children blessed the union. With this large family Mr. Van Gilluwe moved to Ocean Grove and resided on Main Street. He entered business with Mr. Bamman here and after some time organized the grocery store on Olin Street and Central Avenue, which for many years was the only store of its character in the Grove.

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PASS ON!

Aged Uncle—I've insured my life for $20,000 in your favor. What else can I do for you?

Nephew—Nothing on earth, uncle.

Road Hog (after mishap in which puppy had been run over)—Madam, I will replace the animal.

Indignant Owner—Sir, you flatter yourself.—*London Opinion.*

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Our duty is to be useful, not according to our desires, but according to our power.

To Tell You About Nursing

The Need and What It Means.

The world is beginning to realize, as it has never done before, its great need of nurses. One hundred thousand more are needed in this country alone. This means that there is an increased variety of work for nurses, that bedside and institutional care of patients does not make up the entire field of nursing. With this big, new variety in the work of the nurse has come opportunity for many types of girls who have never thought of the study of nursing before, but who may now make a valuable contribution to the profession, for they are needed.

Are You One of These Girls Who May Find a Place in Nursing?

You are if you have a bent for nursing, or if you are gifted as a teacher, as a leader, or if you are a normal, average girl of ability and intelligence who wishes to serve. You should be between the ages of eighteen and thirty-five, in sound health, of high character. If you have ability, the more education you have in addition the farther and faster will you progress in the profession, and the greater will be the personal contribution you can make to it.

Preparation.

If there is still a period of school or college for you, include as far as possible these subjects in your course of study, for they will help to give both viewpoint and information desirable for your future work in the profession:

Biology (especially human anatomy and physiology); bacteriology; dietetics; hygiene and sanitation; chemistry; physics; home economics; sociology; modern languages; English.

Your Choice of a School of Nursing Is Important.

It is vitally important that a girl select an accredited standardized training school. Thorough instruction under especially trained instructors should be offered, and graduation from it entitle you to take State Board examinations, the passing of which confers the title of Registered Nurse.

Opportunities After Graduation.

Private duty nursing in homes and hospitals and on an hourly basis. This may be general in character, or the nurse may specialize along such lines as children's diseases, maternity work, care of nervous and mental cases, etc.

Institutional work, as: Superintendent of nurses in a hospital school of nursing; this requires a woman of understanding, gifted in leadership, that she may elevate standards of nursing and be a guide for student nurses.

Assistant superintendent of nurses.

Head nurse.

Trained instructor of nurses—to teach theory and practice, making broad and thorough the education of the student nurse.

Chief nurse of operating room.

Anesthetist.

Laboratory assistant.

X-ray technician.

Dietitian.

Occupational therapy worker.

Social service nurse to visit patients discharged from hospital, but requiring oversight.

Public Health work:

In the cities there is demand for school nurses, tuberculosis nurses, visiting nurses and baby nurses.

In the country there is demand for the public health nurse who does general preventive work and teaches the people of a community how to keep well.

Industrial nursing.

Instruction in courses in care of babies and home care of the sick; 1 800 nurses are doing this in city and country.

Foreign Mission work:

There is great demand for graduate nurses to do individual work and to train native girls as nurses.

AN INVITATION.

It will be a pleasure to have you and your friends call and let me tell you personally of the different fields of opportunity in the profession. One of them may appeal to you more than all the rest, and with that particular type of nursing in mind you can then select the school of nursing which will give you the most advantageous course of study for that special work.

Interesting material giving information about this profession is kept on hand. You are invited to come and read about it.

Leaflets telling about nursing will be gladly sent to you and to your friends.

A letter will receive a prompt and personal reply.

FRANCES MALTBY,
Executive Secretary,
Council for Nursing Education of Southeastern Pennsylvania, 221 S. Eighteenth street, Philadelphia, Pa.

German Youth and Its Ambitions

[During the past year there have been many strikes among the pupils in German schools. After one of these recent strikes in Berlin, the Foreign Press Service of New York offered a money prize for the best essay written by one of the four hundred striking girls on the subject, "What German Pupils Expect from Their Teachers." The winning essay, written by Vera Lachmann, sixteen years old, daughter of a manufacturer, was published in the "Survey" and is here reprinted in full.]

AT the beginning of the war most of the older school children of Germany today were of the age when one begins to think about one's self and to know that there is a self and that you are you. Since that time powers we thought invincible were ruined; in our daily life we young people saw the decay of a culture which was ripe and ready to die. Everything representing the world around us, appearing to us as solid and as assured as nature itself, suddenly vanished, and we realized that these things were like pictures painted on a screen. During the war and the revolution the grown-up people never got tired of saying to us, "You, the new generation—you shall rebuild."

We thought over these words, I and my friends. We shall build up a new world. But how can we build a new world without being different from those who built the old world which has disappeared? Isn't it necessary for us to be utterly different from the earlier generation? We should like to be different.

Those who build the new world must have two things in plenty: a love for work and a love for beauty, so we believe.

If we want to work we must not try to work alone; we must bind our wills to the wills of other people, so that an immense energy will come into existence, immense enough to do immense work. We must learn now to be a community, all working together. When we are older the state will be our community. Today our community is the school.

When will it be realized that we are a new generation with new problems, and that our schools must never again be what they were? Our schools remain unchanged. We, the youth, wish a school preparing us for the two necessary things of life, the things which our elders have neglected—work and beauty.

One must be strong if one would work. I am always shocked to see on the streets pale, emaciated, dandified men and women with only one aim in life: trying to be "fine." The "fineness" and the gracefulness that we, the youth, have in mind, is of another kind than the daintiness of weakness. We wish to be strong with health, inside and out, physically and mentally. The school ought to help us in our aim.

My greatest wish is a school in or near a forest, with comfortable benches, not far from the platform where the teacher is sitting. He should be a teacher whom we love. He ought to sit in the middle of us and we in a half circle about him. The walls should be painted in light colors, with quiet patterns. The only ornament of the room should be a frame containing a beautiful picture which could be changed from time to time. It is tiring to see the same picture in the same place, day after day. As to the material for our studies, we would like to have books of good paper with clear printing and beautiful colors.

Before everything, we should be helped to know and tell the truth. The school of today does not make this easy for us. Our masters force us to write things which we do not understand and do not appreciate. We ought to write only when we have something in our minds to say. We ought never to have to write hollow phrases.

It is a fearful thing that we are not taught to speak correctly and simply. To be considered cultured one must talk like a book. So youth was taught in the convent schools of the Middle Ages. Such teaching shows how far we are from real life.

Here is one example of how one could bring instruction back to life and bind it with reality. In physics we ought to be taught about the things we use in daily life; how they were discovered, how they are made, and how they can best be used. We ought to be taught how to give first aid in illness, instead of being taught the Latin names of flowers we are learning now. We ought to be learning all about the newest literature. We ought to be instructed in government and politics.

"Politics is not for the school," say our elders. But what shall we do when we come out of school and are expected to vote? Do they expect us to vote for the same parties and the same persons and the same policies that our parents have voted for? We must know politics and policies in order to avoid the mistakes of our parents.

We must learn what *not* to do, so that we may decide for ourselves what *to* do. We want our politics to be sound and sane, as contrasted with the wild, fractious politics of the world today.

I believe that with work we shall find our way to beauty. It is not right to separate work and beauty. Work calls beauty into life. Work and beauty are like body and soul; they are friends, not enemies. In the world that is gone many sought beauty through idleness; in the world that we youth shall make beauty shall be found through work.

Fashions and styles do not interest us. We should like to make our dresses for ourselves. We would have time enough to design them in our drawing lessons, instead of wasting time in sketching still life or a vase. We could make patterns for dresses in school, outline book covers and plan things that are useful and beautiful at the same time. Our gowns and dresses we want beautiful and practical, loose dresses in quiet colors.

In our new school no punishments should be given. The punishments that are given now spoil us. They keep us from being strong, true human beings, independent and self-reliant. The personality of the master is important. Of course, we students of today are not able to say what should be taught to our teachers in the schools for teachers, but we hope that it will be possible in the future to have teachers who love their work and are teachers because they love to be teachers, because they are called to their work. Whatever punishments are imposed, if they be necessary, must be fixed by such teachers and by the community of of students.

The community of the school is to us like a state. Here we ought to be taught to legislate. We ought to learn how to submit ourselves to the authority of the majority.

The community of the school ought to unite us in happiness and pleasure. Society, as we know it today, indulges itself in silly balls and dancing bees. We, the young generation, wish new form for these entertainments. We want to laugh, sing, dance, play, read and enjoy beauty together. We shall meet young men and learn to know them.

As it was in the past, the world of girls was closed to boys and the world of boys was closed to girls. Each country was forbidden to the other. This must be changed. Boys are of different character from girls. We wish to understand them, working with them, learning with them and preparing to enter life with them. We should have coeducation.

The stream of understanding should never be interrupted between the sexes, if we girls are to be expected, at some time, to become life comrades of the boys.

There is much that is impossible to accomplish in these days of distress. But now we youth can at least be laying the foundations for the school that is to come. It will be the school of self-education. And we shall have it.

Berlin.

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New Lutheran Republics

DR. C. L. SEYA

(*Dr. C. L. Seya, author of the article which follows, is chairman of the Latvian delegation to the United States which is now waiting upon the Harding Administration with the request that their country receive diplomatic recognition.. He is a Lutheran and deeply interested in the work of American Lutherans in his native land.*)

THE world war changed the map of Eastern Europe to such an extent that it is not easy for the Americans to grasp at once what that part of Europe is now like. Nine republics were founded on the ruins of two vast empires, Russia and Austro-Hungary, which were not homogeneous countries, but rather agglomerations of nations.

Among the new European states the Baltic republics, which properly speaking are four—Finland, Esthonia, Latvia and Lithuania, deserve a particular interest because of their very advantageous geographical position and the role they have to play in the economical and political intercourse of Eastern Europe on one side and Western Europe and America on the other.

Latvia, Esthonia and Finland are Lutheran countries, their population is not of Slavic stock, and the late Czarist government of Russia vainly tried to Russianize them and to convert them to the Greek-Catholic Church. After all, historically they have not been connected with Russia, for a particularly long period. Finland was incorporated into the Russian Empire in 1809, Esthonia and northern Latvia in 1721, and southern Latvia—Courland, in 1795. This period was not sufficient to make them lose their nationality, which is natural, when it is considered that the Lutheran Baltic peoples have always been

on a much higher level of general civilization than the Russians. Among them before the war illiteracy was almost entirely absent. In 1913, the year immediately preceding the war, out of every 1,000 of mobilized Lettish soldiers there were only 32 illiterates, which is less than among the French, legitimately considered as a highly civilized nation. Meanwhile, among the Russians out of every 1,000 of mobilized soldiers were 617 illiterates, 20 times more than among the Letts.

The collapse of the Russian Empire in 1917 permitted the Baltic people to regain their independence. During the first years of their independent existence they were forced to struggle with many difficulties. They had, first of all, to resist a most terrible flood of anarchy, threatening to submerge them and to spread all over Europe. They were successful in this struggle and succeeded in establishing in their countries a democratic rule under which personal and religious liberty as well as private property are respected; thus they rendered a real service to the civilized world. On the other hand, the world war had wrought there, and especially in Latvia, a terrible havoc. At one time Latvia had lost 40 per cent. of her inhabitants. In that unhappy country, 80,000 houses were swept from the ground during the war, 116,000 buildings were damaged, 70,000 horses and 175,000 cattle destroyed. Many churches, nearly all of them Lutheran, were entirely or partly destroyed. The Lutherans of Latvia will never forget that their American brothers are giving them at present a helping hand.

But the Baltic peoples have not lost courage, they are working hard to restore what has been ruined by the war, and conditions there are improving gradually. Very unfortunately Latvia and Esthonia have not yet been officially recognized as independent nations by the government of this country, and this is a great handicap for developing closer economic relations between the Baltic republics and the United States.

Let us hope that in the future this great nation will not neglect countries which among ruin and desolation have built up democratic governments and which are, moreover, in Europe a factor of order and stability.

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"I wish I could break my wife of correcting my English in public."

"You can."

"How?"

"Learn to speak correctly."—*Boston Transcript.*

WORDS TO THE NEWLY CONFIRMED.

As the flowers come forth they are first very small, and nursed along, depending on the sunshine and rain, until they attain a brilliant and fragrant age. Every one delights and appreciates being in their company.

Just so you have come from babyhood, entering the Lord's Kingdom by Baptism, and have been nursed along, and have had the care of your parents by God's assistance to this age, when you are admitted into the communicant membership of the Church.

As you are now taking this step in life, bear in mind as you enter the house of God that it should be in reverence to Him, who gives you this privilege. Do not do as many do, make it a place of entertainment, but enter with your mind centered on God's work.

It is well when going into your pew before seating yourself to say a few words of prayer, asking God to be with you during the service, keeping your thoughts with Him so you may understand the service clearly. Then with your careful attention on the service you will enjoy it and the time will pass quickly.

During the few moments of silent prayer at the close of the service, thank God for being able to come to His house of worship, and for keeping your heart and mind with Him during the hour just spent; at the same time asking Him to guard and guide you during the coming week.

In your daily life you will find many temptations, but when living a true Christian life, God has provided this message for you when tempted: "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."

It is well never to go anywhere or take part in anything where you would not want to meet your God.

If you bear this in mind and read your Bible regularly, you will have a happy and pleasant life. You will be as the ever blooming flowers, every one will enjoy your presence and company. Your life will be pleasing to God and to all people.

Now, as a child of God and a confirmed member of His Church, do not lay your Catechism aside, but keep it and read it, and you will find it more interesting than before.

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We hope you will keep your vows as you enter into this step of life and prove yourselves honest Christian men and women.—Jos. O. Snyder, in *Lutheran Standard.*

The Social Meeting

A Kid Party.

"Backward, turn backward, O Time, in thy flight;
Make me a child again just for tonight."

Just to lose our dignity for one evening and become little children once more in our play would send the blood surging joyfully through our veins and send us back to our accustomed tasks with renewed vigor. Therefore, why not have a "Kid Party" in May?

Issue some such invitation as this:

"If of the blues you want to get rid,
And if you would laugh right hearty,
Come out Friday night dressed up as a kid,
And I'll tell you we'll have some party."

Ask the girls to come in gingham dresses and with hair braided down the back, with large hair ribbons. Suggest, also, that they wear sunbonnets. Request the boys to wear knee trousers or overalls, Buster Brown collars and big bow ties.

Play all sorts of "kid" games. Some of the possibilities for use in your program are suggested below:

"Here We Go Round the Mulberry Bush."

Break the ice with this familiar ring game, which all the "children" will know.

Wiggles. The players are provided with paper and pencils. Each draws a short, irregular line upon his paper and then passes it to his right hand neighbor. The person who receives it must endeavor to draw a picture—animal, bird, tree, or whatever he desires—incorporating the "wiggle." He may turn the paper in any direction he pleases in order to get the best results. The "wiggle" should be drawn in heavier outline than the rest of the picture to distinguish it from the rest.

The drawings may be placed on exhibit, and an art committee could decide as to which efforts shall have first, second and third place.

Poor Little Pussy Cat. The person who is "it" kneels before some one in the room and lets out a pitiful "meow!" That person must pat him tenderly on the head and say, "Poor little pussy cat!" This performance is gone through three times. If the person before "pussy" is kneeling does not laugh and is able to keep a sober face, "pussy" will have to move on to try some one else. Should the person laugh, she must take "poor pussy's" place.

Reading. Have some one who is good at child impersonation give a "kid" reading, such as "Bill Said So," or "Little Mary's Essay on Husbands," which appears in "Phunology," page 27.

Hoop. Divide the party into two sides. Have them line up facing one another. Provide each side with three or four barrel hoops. All hoops will rest on the floor at one end of the line. At the signal to go the end player picks up each hoop, one at a time, passes it down over the body, steps out of it and hands it to the next player. The first side to get the hoops to the other end of the line in this fashion wins.

Musical Carpet. Place a rug across the floor, form the company in line for a march, and play like "Going to Jerusalem." Each must walk over the rug as they march along, and whoever has a foot on it when the music stops each time is out.

A Spelling Bee. Have an Animated Spelling Bee or "Live Alphabet" match, in which large letters are hung round the neck of each player, and, instead of spelling words, as each word is called each side sees who can quickest spell it by the "letters" spelling the word grouping themselves together at either end of the line.

"Other games for the "kid party" are "Cat and Mouse," "Pussy Wants a Corner," "Jolly Miller," "Hide the Handkerchief."

Serve ice cream cones and stick candy, and distribute toys from the 5 and 10 cent store as souvenirs.

Note.—"Phunology," mentioned above, obtained from the United Lutheran Publication House, Ninth and Sansom streets, Philadelphia, Pa., price $1.75, is an invaluable book for the Social Committee, with practical ideas and hints for all sorts of young people's social activities.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

Several inquiries have come to this office relative to a statement which appeared in a recent issue of THE LUTHERAN over the signature of Dr. Scherer, secretary of the United Church, concerning Junior work.

The Washington Convention of the United Church instructed the Executive Board to co-ordinate overlapping work, and the work among children overlapped. The various agencies as represented by their executive boards were called into a conference, and the statement in question is the result of that conference, and your Secretary has just four statements to make at this time.

First, the children under fourteen are to be under the direction of a committee of six, composed of two from the Luther League of America, two from the Women's Missionary Society, and two from the Parish and Church School Board. At fourteen they are to be graduated into the Luther League.

Second, the name Light Brigade was chosen out of forty-nine names at present existing in the United Church.

Third, the scheme will not become operative until January 1, 1923.

Fourth, the matter will be presented, explained and discussed fully at the York convention.

In our last letter we wrote of inquiries which we had received relative to young people's work in Germany. Herewith I am printing a letter from a German pastor which speaks for itself, and I am asked if the Luther League of America will contribute $100. Who will be the first to send a contribution to this office? Here is an opportunity for those who believe that the Lutherans rather than the Methodists should help the young people of Germany.

MY DEAR OLD FRIEND:—

Long time has passed since we met last. Much has happened since then. I would like the old times in which we were living so happily together. And now let me tell you something of which has happened since that time. From Sept. 1, 1916, I am a minister to the Church here at Nuernberg. My congregation St. Peter has five ministers. Each has his own part of this congregation of about 50,000 souls. My part is that of Lichtenhof II with about 15,000 souls. There is still no church, all my people are laborers, houses just were erected since 1910-1914 or a little before. Big factories are here and so those houses were very quickly built up. Then came the war, and then the great victory and then the great valuta fall of our Mark and now we are very, very poor. In such a congregation with about 15,000 poor people, without a church, without even any organization, I came in. Something has been done since. It would take too much time for you to read it all, but something I like to relate you, because you are one of my dearest friends of old times and I know you have always an interest in any improvefent of our Christian church. I founded a children service. Children came say up-to 1000 children Sundayly. No room was then, I asked for help. The Nuernberg town congregation presented my congregation a wooden war barrack. We were very thankful for it. But condition was made, that I should not ask more again. I had then to furnish the barrack with benches, tables, pulpit, organ, etc. In my congregation I collected about 25,000 Mark the last year for this purpose.

Then we founded a young men's association, a children boys' association, children girls' association, high school children's associations. Our barrack is every day occupied and the place still not sufficient.

That is Sunday service with about 1000 children
High school boys' association about 120 children
Village school boys' association about 150 children
Village school girls' association about 150 children
Young men's association about 120 young men.

Besides this barrack we have no room whatever for this big blessed work. My whole congregation is poor; they are laborers in these factories here and have already done so much last year. But we need more, and there came the thought in my mind, that dear friends are in America, and you are one of my best ones and that the valuta is so favorable to us, that I got much joy to write to you and to ask you for some assistance. Just close to our barrack there is a public house and a little garden, which would be very suitable to our aims. Dear brother and friends, could and would you help me for my work here, especially for the German youth to buy this house? About 500 dollars will suffice. Oh, what a joy would this be for me in my work here! I must say I feel so happy in writing this to you, that I feel in my spirit that I shall receive it.

Now my dear friend, you have something to do for me and my congregation. The Lord help you and grant you much joy. If we were not so poor now, we could do it ourselves, but you know well, how much we have to pay to France, to England, etc. We became poor. Help us, please help us for our dear youth sake to bring them again to our Lord Jesus.

The Lord be praised. He will help me. I feel so happy. Peace be with you. P. SCHULZE.

One year ago we conducted a campaign for REVIEW subscriptions. These are now expiring. Will not each League look after the renewals?

Some time ago we sent out statistic blanks. These are being returned very slowly. Has your League filled in and returned its blank? Will you inquire?

New York has joined the Honor Roll, having paid its dues in full for 1922.

Be sure to recruit members from the confirmation classes.

Yours very truly, HARRY HODGES.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

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Editorial

MOVIES AND MORALS

Mr. Will Hays has been appointed avowedly to establish the movies on a still firmer footing in public favor. The movies are doing a lot of good, and the people are not going to give up the pastime that affords so much inexpensive and innocent amusement because of the culpable behavior of a few wild ones among the thespians. But it is clear that in some centers of the immense industry of motion picture production a thorough house cleaning is needed. The whole profession ought not to suffer for the shameless and lawless conduct of a few black sheep.

Along with the players who work hard, lead quiet lives and break into the headlines with no scandal are some whose heads are turned by sudden enormous wealth, who, having little or no education, are ignorant of all but the dissipated, vulgar ways of spending their spare time and their money. They are the bane of any community in which they sojourn. They have no idea beyond making faces and poses in the eye of the camera. They are strangers to the language of culture or the social amenities. No imported influence can do much to change them until they begin to show for their part some indication of a desire to win the favor of that portion of mankind whose respect is worth having. Mr. Hays cannot make over the ethics of the calling. He can, however, remind the host of stars and supers that their bread is buttered on the side of certain common, homely conventions as to respectable behavior.

—

Some people are like the water, always trying to seek the lowest level. If they come into a society and you have a good meeting they will be back again next week. But if they come into a society and you have a poor meeting they will not be back again unless some one encourages them.

BIBLE STORIES IN THE MOVIES

The movies have been associated lately with so much that is sordid and immoral that the announcement that one of the great film companies is preparing to put Bible stories on the screen will naturally, at first, arouse suspicion and disapproval. If the details of the plan can be accepted at their face value, however, much of the opposition will subside.

It is proposed, we are told, to treat the Biblical stories with dignity and reverence, and to that end a close inquiry will be made into the characters of all who have anything to do with the production, and none but those of upright life will be engaged. Moreover, the films are designed primarily to be shown in churches; and they will be of such a character that they will give no offense to any denomination but will be acceptable to all.

The Christian Church has never disdained to make use of the arts and sciences to promote the glory of God, and there seems to be no reason why the movies should not be employed. The pictorial arts have been used in the illustrations placed in Bibles, in the scenes shown in the stained glass windows of churches, and in the charts used in the primary department of the Sunday School. The dramatic arts have been used in the cantatas and oratorios so frequently sung in churches, and also, in the Old World, in pageants, tableaux and such exhibitions as the famous Passion Play of Oberammergau. Why should not, then, the pictorial and dramatic arts be combined, for religious purposes, in the movies?

It appears to be not improbable that the Bible scenes portrayed in the films will, if well done, arouse interest in the Book in persons who might have been indifferent to other ways of approaching them. The movies, then, may sow seed which, if properly cultivated by the Church people, will bear good fruit.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

ILLINOIS

CHICAGO LUTHER LEAGUE

The District League of Chicago held their twenty-eighth annual convention in Epiphany Church on January 16. Twenty-two leagues were represented by 224 delegates. The committees' reports showed progress in every line. Mr. Emery Kirkman, president of the Illinois League, spoke on State work. The resolutions committee presented fifteen points which will make for the growth and increased activity of the whole district. Plans were made for the annual banquet of the district, and the following officers were elected: President, Adam Reuther; corresponding secretary, Ada Bodo; recording secretary, Mabel Anderson; treasurer, Alfred Gorsky.

At the December delegates' meeting held in St. Simeon's Church, Chicago, two ten minute papers were presented, "Serving God with Our Means," by Mr. S. T. Peterson, and "Serving God with Our Talents," by Miss Helen Wittekindt. The Maywood Home Fund was reported as amounting to over $500. A social hour followed the meeting.

People's League, Chicago, held their annual Luther League night on January 29, with a program at the evening service. This league hopes thereby to increase their membership 50 per cent. It has installed electric lights in the church and held a successful Valentine party on February 18, and a box social on February 21.

St. James' League on February 19 took charge of the evening service and presented the pageant, "Luther's Coat of Arms."

St. Simeon's League held a banquet on January 27, at which time the State president, Mr. Emery Kirkman spoke on "What If Every Leaguer Was Like Myself?" and Mrs. S. T. Peterson of the Executive Committee was the other speaker. This league has just published the first number of their paper, *St. Simeon's League News*, a bright little number.

The Leagues of Chicago have formed the Chicago Luther League Basketball League, and interest is keen, with Oak Park and Bethel in first and second places.

NOVA SCOTIA

On Thursday evening, February 9, St. Paul's Luther League, Bridgewater, entertained the Leagues of Mahone Bay and Lunenburg. The visiting Leagues made the trip in sleighs over roads that had not been completely broken, and at least one overturned sleigh was reported. Mr. Cecil Whyte, president of St. Paul's League, and his workers had arranged a splendid evening of entertainment, and the vote of thanks, which was moved, came from appreciative hearts.

NORTH CAROLINA

WILMINGTON

St. Paul's League rejoices that they are to entertain the Luther League of the Synod of North Carolina at its next convention to be held this summer, and extends a most cordial invitation to all the North Carolina Leaguers to enjoy her hospitality. St. Paul's is a live League and after the business of the convention, which will be of mutual help, some of the sights and pleasures of the city will be enjoyed.

NEW YORK

BROOKLYN

The Luther League of the Church of the Mediator is suporting a catechist in India.

OHIO

Every member of the Luther League in Ohio should be interested in the United Lutheran Summer School of Missions and Church Work to be held at Lakeside, Ohio, July 24 to July 30. The State convention of the Luther League of Ohio will meet in Lakeside the same week. Plan to take your vacation the last week in July, and come to Lakeside.

We are glad to call attention to four new Leagues that have been organized, namely, Messiah Lutheran Church, Cleveland, the Rev. C. A. Portz, pastor; Zion Lutheran Church, Canton, the Rev. C. D. Besch, pastor; and the First Lutheran Church, Lorain, Rev. P. Rilling, pastor, where both Junior and Senior Leagues were organized.

On February 21 and 22 there was held the first merger convention as recommended at the last State convention. The convention was held at St. Paul's Church, Akron, Ohio. Delegates from all the merging districts were present, and much enthusiasm was displayed in favor of the change. Dr. Koller, president of the Synod, gave a very interesting, as well as instructive address on the ideals of the Luther League. During the course of the convention several conferences were held, at which time many interesting points were brought to the attention of those present relative to the betterment of the League. The officers elected were: R. G. Hornberger, president, Barberton; Ralph Failor, vice-president, Akron; Miss Esther Hillgreen, secretary, Alliance; A. C. Grafton, treasurer, Barberton.

On the evening of March 12 the Sunday night service was given over to the presentation of the Luther League work in the First Lutheran Church, Mansfield. A number of short addresses were given by members of the League. A brief address was also given by Dr. Roehner, the pastor, on "The Luther League, the Training School for Personal, Active Church Workers."

NEBRASKA

OMAHA

At a very enthusiastic meeting held at St. Mark's Church, February 15, 1922, the local young people organized "The Luther League of the District of Omaha." Rev. Fred J. Weertz had charge of the meeting and with the co-operation of the nearly ninety representatives present, effected an organization which promises to receive the hearty support of the churches in this vicinity. Mr. Robert Sackett of the Grace Lutheran Church was chosen as president; Miss Edna Snell of Benson, vice-president; Miss Bock of the Church of Our Redeemer, as recording secretary; Cecil Simmons of the Kountze Memorial Church as treasurer; and Miss Inez Moore of St. Mark's as corresponding secretary. An interesting program was presented by members of the Leagues represented and refreshments were served by St. Mark's Luther League.

EMERSON

The Emerson Luther League is supporting one native worker in India to the extent of $50 a year. They have also organized a basketball team which represents the Lutheran Church in the Emerson Church Basketball League.

FREMONT

Fremont has started the campaign for a new church which has been greatly needed ever since Midland College with her many Lutheran students and professors came to Fremont. The Luther League is placing itself wholeheartedly behind this movement, giving out a bulletin each Sunday morning to every member of the church to help create interest and support for the new church, and has pledged $1,000.

DILLER

The young people have banded together to foster a Church Library. Their slogan is "Christian books

in Christian homes, Lutheran books for Lutheran people."

STATEWIDE

A letter has been sent out to all the Luther League presidents of Nebraska by the state president, Mr. [illegible]en, urging the Luther Leaguers to seriously consider the problems confronting our generation—the great need of Christian leaders and workers in both the home and foreign field—and the needed endeavor of the young Lutheran people through prayer to God to find their place in the ranks. Every League is asked to pray during the Lenten season:

1. That we may assume some of the blame for so many people being in spiritual and temporal need.
2. That we may fill some of the vacant pulpits in our Home Land.
3. That we may carry the gospel to some of our brothers in need over on the dark continents.
4. That no less than two from each League may answer these needs by entering our Christian colleges next fall in preparation for Christian leadership.

GEORGIA

A drive for membership in the Luther League of the Church of the Redeemer, Atlanta, Ga., Rev. Karl L. Reisner, pastor, was recently closed with a most delightful Valentine party. The drive resulted in increasing the membership from sixty to one hundred and twenty-two.

The Newberry College basketball team was given a banquet by the Luther League of the Church of the Redeemer, Atlanta, Ga., on the eve of their victory over Auburn in the Southern Interscholastic Athletic Association Basketball Tournament. After the dinner and a program of readings and music, the Newberry College Club of Atlanta was formed with the following officers: President, Mr. Fred Becker; vice-president, Mr. D. E. Wilson; secretary and treasurer, Mr. A. W. Fisher.

YOUNG PEOPLE AT WORK

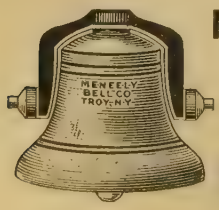
(*Continued from page 7*)

Perhaps, we hope so, the society had some influence in these decisions.

Our interest in missions is paramount, as it ought to be with every Christian organization. To any fair mind, it is the real purpose for which a Christian Church exists. The Church's duty is not done when it ministers to its own, they in turn must become ministers to the others.

At present we are preparing to give the pageant, "The Striking of America's Hour," soon after Lent, and hope to bring to the minds of our audience the wonderful opportunity we have as a Church and a nation to bring Christianity to the hungering millions in our midst and across the seas. The collection taken will be given by our young people to our missionary in India.

May we say in closing we are proud of our Young People's Society and feel we have a power equal to any Christian task which may be given us to do.



MARRIAGE FOR GIRLS

William A. McKeever, professor of child welfare in the University of Kansas, has set down in his book, "Training the Girl," recently published by Macmillans, ten characterizations of the young woman who is theoretically prepared for marriage. They are as follows:

About ten years after beginning of the adolescent period probably the body and mind of the young woman are in the optimum condition for all the requirements of marriage.

She should have finished the so-called common school, which should have contributed to her thought a permanent interest in people and in public affairs.

She should have served a reasonable period of apprenticeship in all the duties of the household and should possess a knowledge of how to deal justly and sympathetically with the so-called household assistant (hired girl).

She should possess a thorough training in the business affairs of the home—in purchasing economically the furniture, food supplies, clothing and the like, and should be informed upon all other business matters necessary as a guarantee of her ability to save as well as to spend.

She should be ready to unite her efforts with those of some young man of honest mind and purpose; should be willing to settle down with him in very modest surroundings and to help him win the battle for bread and a good home.

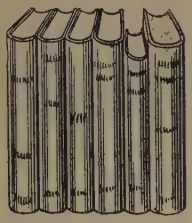
She should possess such acquired charm of personality and such a knowledge of the characters of men as to enable her to win a worthy and loving companion.

She should have well matured sentiments as regards children of her own, and should possess the courage of her convictions sufficiently to discuss the child rearing problem with her fiance before marriage.

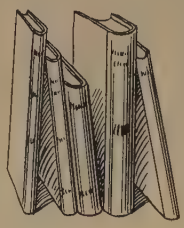
She should possess an interest in some kind of civic, social or religious work and should plan to give at least a part of her thought and effort to the service of the common welfare.

She should have received experience and training in undergoing such trials and disappointments during the growing period as befitted her years, and thus gradually have been prepared to meet the heavy ordeals practically certain to be visited upon those who do their part in building up a substantial family life.

She should be well prepared to take up and pursue successfully some line of independent work, and this as a safeguard against the time when an unforeseen occurrence might throw her back upon her own means of support.—*Exchange.*



Senior Topics



HINTS FOR LEADERS

Additional Hints in Topics Booklet

General Suggestions.—Leaders, did you read of the novel way one leader used in conducting the devotional meeting? It was given in *The Lutheran* of March 9. Look it up and read it and use it in one of your meetings. Besides, work out other methods according to your originality, and send them to the editor of this page, who will be glad to use it. Remember, the most important part of each meeting is *preparation beforehand.* Also, "variety is the spice of life." Have occasional solos or duets or quartets, or even choruses. They can help in getting the meeting prepared for the work in hand. But this should be attended to by the Music Committee.

But how you present the topic has a great bearing upon the success of the meeting. Some leaders are dry as dust, and others are refreshing and inspiring. What kind are you?

TOPIC FOR JUNE 4—"BETTER FRIENDSHIPS."

How about the following hymns? "The King of Love My Shepherd Is"; can be secured as duet. "Jesus, Lover of My Soul"; good for quartette. "How firm a Foundation"; good for chorus work. Then the more quiet ones, as "Jesus, the Very Thought of Thee," "I Heard the Voice of Jesus Say," "I Need Thee, Precious Jesus." All these are found in the Common Service Book.

Jesus says, "Ye are My friends, if ye do whatsoever I command you. A new commandment give I unto you, that ye love one another." Better friendship means *Christian love,* does it not? What does *friendship* mean? When we look up the word "friend," the dictionary defines it as follows: "One who entertains for another such sentiments of esteem, respect and affection that he seeks his society and welfare." Professor Ramsay well writes this description of friendship or love that is needed: "Love is the quality which Jesus meant, when He gave the order to love thy neighbor as thyself: it embraces the most comprehensive and strongest kind of good will to all men, a deep and burning desire to seek after the progress of the race and the improvement and benefit of every individual with whom we are brought into relationship; it is entirely unselfish; it develops the side of our own nature in which we can approximate to the Divine nature."

Love to God and love to man embrace the word "Better Friendships." Enlarge upon this, as these are the great commandments.

TOPIC FOR JUNE 11—"THE TRINITY WORKING TOGETHER."

Do not hymns like these—"Holy, Holy, Holy, Lord God Almighty," "All Glory Be to God on High," "Come, Thou Almighty King," "Thou Whose Almighty Word," and "The God of Abraham Praise"—fit in with this topic?

Do not make this topic too abstract. Bring it down to the concrete. Use the books "Elements of Religion" and "A Summary of the Christian Faith," by Jacobs, as helps to this topic.

The work of the Triune God with reference to man's redemption no doubt is meant by this subject. Each Person of the Trinity has a share in the work of our salvation. The Father sent His Son to be the Saviour. The Son of God became man and died for us; and the Holy Spirit applies redemption through Means, the Word of God and the Sacraments. Christ will pray the Father, Who will send the Holy Spirit, that He may abide with men forever, and lead them into all truth, and bear witness of Christ in the hearts of men, for we cannot of our own reason or strength believe in Christ or come to Him, but the Holy Ghost calls us through the Gospel and enlightens us by His gifts and sanctifies and preserves us in the true faith. Enlarge on the Work of Redemption as it relates to the Father, and to the Son, and to the Holy Ghost. In this we can readily see how the Three Persons of the Trinity work together.

TOPIC FOR JUNE 18—"CULTIVATING CONTENTMENT."

Sing contentment into the hearts of the members and visitors by using hymns like

the following: "O Bless the Lord, My Soul," "When All Thy Mercies, O My God," "Praise to the Lord, the Almighty, the King of Creation," "Praise the Lord of Heaven," and "Now Thank We All Our God."

A few reflections on the Scripture lesson, which can be used by the leader to present the topic, if so desired.

1. Paul, our great example in contentment. 2. No matter what his condition in life, he was content (and he had passed through many trials). 3. The great stay of his life was Christ. He who has Christ is satisfied. 4. He had learned the great secret of contentment ("Seek ye first the kingdom of God and all these (material) things shall be added to you"). 5. He took care of God's work and God took care of him. 6. His need became the great opportunity of the Philippian Church, and through it they learned the lesson that "godliness with contentment is great gain." 7. They added to their account with the Lord. 8. The contentment of Paul made the gift most precious. 9. Not the value of the gift, but the spirit in which given is to be emphasized. 10. This gift an acceptable offering unto the Lord. 11. Paul certainly shames us today, for the spirit of greed, dissatisfaction, and discontent prevalent today. (What are strikes due to in the final analysis? What is the great industrial unrest due to?) 12. Will we not learn the great secret of contentment as did Paul, and will we not make great effort to be more contented than we are? Stop our grumbling and complaining, and do all things through Christ Who can strengthen us.

TOPIC FOR JUNE 25—"THE GREATEST LEADER IN CHINA."

Have chart of China on wall. Have also mission pictures showing progress of work in China. Find out where our Lutheran Church is doing work in that land. Sing the stirring missionary hymns. Use "Fling Out the Banner, Let It Float" as a solo or quartet. Is adaptable. Leader should make chart showing the achievements attained by the greatest leader in China, commonly known as General Feng. How did Feng become interested in the Christian religion? We can never tell how far our influence goes. *"What we are speaks so loud that people cannot hear what we say."*

"What is the Gospel according to YOU?"

—

The best prayer at the beginning of a day is that we may not lose its moments.—Robertson.

Whitsunday. June 4, 1922.

BETTER FRIENDSHIPS

I John 4:12-21.
Elsa M. Juds.

DAILY BIBLE READINGS.

Monday—John 15:11-17.
Tuesday—John 13:34-35.
Wednesday—John 14:12-28.
Thursday—I Cor. 13.
Friday—James 2.
Saturday—Romans 13:8-10.

Friendship is an experience that may come into the life of any individual no matter what his social position or mental attainments. It is not merely a dream of youth, for in it there is a satisfaction of the heart which surpasses all worldly success. It is because it is a God-given thing that it attains this high level.

For the development of friendship a community of interests is necessary. A common religious devotion may bring two people to a plane where the exercise of the affections is mutual. Friends may also come through a common work. This course is a very satisfactory way of testing possible friendships, for in the daily life in school, business, home or college, ideas and ideals are unconsciously lived out and we see people as they are. Again, in some rare cases there is an affinity of spirit so great that two souls are drawn together at first sight as steel is drawn to a magnet.

Emerson says, "The only way to have a friend is to be one." To be a friend involves the obligation to give the very best that is in us. Because our friends see the best that is in us, by that very fact they draw forth the best from us. Friendship is not a common thing easily found, but must be sought and nurtured, and to keep it demands thought and care. This rich experience cannot come to the selfish for they cannot give. It may be true we would rather be loved than love, but friendship is a paradox; the way to get is to give.

Some people by their open, responsive and unselfish natures have a genius for friendship. They indeed are fortunate, for by their very use the qualities that perfect friendship are sharpened. Even the intellect is whetted by the development of the affections. But there are some who are shut up within reserved natures and cannot be demonstrative in their affections. They suffer much, for the more they love the more silent and reserved they become. This is apt to be true in a friendship between a girl and a boy, for the girl may admire the youth so much that she dare not speak at all lest she betray her real feelings. By her silence she seems to be indifferent.

As in all other relationships the Golden Rule is the best one to follow in the cultivation of friendship. Since friendship is a mutual relatonship, it claims mutual confidences. faithfulness and sympathy. This may mean the cultivation of similar ideals and tastes. It does not mean the absorbing of one personality by the other, but rather each person losing himself in the other yet each retaining his own identity.

Our lives are rounded out by contact with other lives, and because the needs of our spirit are many so we have need of many kinds of friends. Each has a dominant note, something that represents a special gift. One may have a sympathetic understanding, another a keen appreciation for music or art or literature, another the gift of fluent conversation or a genius for mechanics or science. Still another may embody a spirit of courtesy or a sense of humor. So by touching these lives are our own made full. No one friend can be all to us.

Thinking that one person can completely fill one's life is often a mistake of youth. Girls have "crushes" on each other, and then some day come to a rude awakening. They have a friend who seems to meet all their needs for a time, but after a while other needs arise or they are separated by circumstances over which they have no control. There were two such girls living in our city. They formed a little world apart, and for a time were all in all to each other. Then one of the girls moved to a distant state, and she who was left felt stranded. She had no friends to whom she could turn, for she had cultivated none.

To be lasting a friendship must be built of durable substance. Truthfulness and honesty are the foun-

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

dation for all other qualities. We must be loyal to the tie that binds us to our friends. If our friend seems reserved and reticent we must respect that quality in him and not seek to probe his nature. Inquisitiveness kills trust, but we tire quickly of anyone who voluntarily exposes all his family secrets or his inner thoughts and feelings.

To keep a friend we cannot take liberties nor be discourteous in small matters. The habit of borrowing trifles and forgetting to return them is very annoying. The banging of doors, or entering a friend's room without knocking is discourteous and shows a lack of the fine instinct necessary to a lasting friendship. We dare not become so intimate that we presume in our familiarity. To be successful in friendship we must guard any confidences intrusted to us. To betray a trust is to be disloyal to the bond of friendship.

Lastly, but of first importance we must take God into our partnership, for God is love; and he that dwelleth in love, dwelleth in God, and God in him.

—♣—

Trinity Sunday. June 11, 1922.

HOW THE PERSONS OF THE TRINITY WORK TOGETHER

John 14:21. John 15:26-27.

Rev. A. J. Traver.

DAILY BIBLE READINGS.

Monday—Isaiah 6.
Tuesday—Psalm 110.
Wednesday—John 14.
Thursday—John 15.
Friday—John 16.
Saturday—Matthew 28:19.

In Doctor Trabert's Catechism, question 211 asks, "Can we explain the doctrine of the Trinity?" His answer is "No; it is a deep mystery which we believe because God's word teaches it." He is splendidly and simply correct. That the Bible teaches God is one and yet calls three distinct persons God, one cannot successfully deny. We may puzzle and puzzle over the question, "How can this be?" only finding ourselves more confused at the end than at the beginning. True, the word Trinity does not occur in the Bible, but was probably used first by one of the Church fathers, Tertullian, about 200 A. D. Yet the fact of the Trinity is found from cover to cover of the Word. We therefore take the truth of the Trinity for granted and ask ourselves the question of our subject. In answering it six other questions will be asked and must be answered by constant reference to the Bible. (The Leader will have to decide how many and which of the references to have read, depending on the time at his disposal.)

1. Are there similar works attributed to all three persons? Yes, as the following table proves:

Work	Father	Son	Holy Spirit
Creation	Gen. 1:1	Jhn 1:3	Gen. 1:2
Preservation	Jhn 17:11	Col. 1:17	Ps 51:11,12
Forgiveness of Sins and Salvation	Lk 15:20	Mk 2:7, 10	Matt. 28:29
Raising the Dead	I Pt 1:3	Jhn 6:30	Rom. 8:11
Judgment	Mk 12:9	Jhn 5:22, 23	Acts 5:3, 4

2. Can the work of the Three Persons be distinguished?

This is a fair question after the study of the above table. Yes, while we must remember that always where one person is present and at work, all three are present, we must also remember that there are certain distinct works, called external, that the Bible teaches are the special work of each person.

3. What is the special work of the Father?

Creation and Preservation. No scientist has ever gotten back of Gen. 1:1, "In the beginning God." The wonders that are unfolding in the progress of knowledge are due to the discovery by the scientist of the laws of God. Many a time that which is wonderful to us, as the wireless phone, cannot be fully explained to the satisfaction of the inventor himself. In every generation questions of science are answered seemingly with all the finality of a Pope's edict only to find the next generation convulsed in laughter over the ignorance of a former day. There is one sure thing about the universe, "In the beginning God."

But God would be a poor father to the world if after creation He took no further interest in His work. God is a thoughtful and loving father to the work of His hands. Man, the highest of all His creation, may always be assured that "He careth for us," Acts 17:28; I Peter 5:7; Psalm 145:15, 125:2; Matt. 6:25, 32.

4. What is the special work of the Son?

Redemption. This word means to buy back. It suggests the brigand sweeping down from his mountain fastness upon the weary traveler, taking him into bitter captivity. It pictures a friend hurrying to pay the price, to redeem the lost. This is the special personal work of Jesus, the redemption of wilful, wayward, wandering folks who have become captive to sin. The price is his own precious life. So preached John the Baptst, John 1:29; Paul, Col. 1:14; Peter, I Peter 2:24; John, I John 2; 1.

"Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!"

5. What is the special work of the Holy Spirit?

Sanctification. This word means to make holy. Jesus promised that as he left his visible association wth men, the Holy Spirit would come to continue His work, John 15:26. Of course the way of salvation was all completed by Jesus, but men must be led to walk in The Way. At Pentecost He came with power and has been active ever since helping our little human minds to grasp the truth necessary for salvation, II Thes. 2:14. He enlightens man so he can see his need of redemption. He shows man how to pray, "God be merciful to me a sinner." There never will be perfection in this life, but there can and should be daily progress toward that goal. The Spirit leads to greater and greater likeness to Christ if we will let Him have His way with us. Through the Word and the Sacraments He comes to make us fit to bear the name of greatest honor, Christian, Eph. 4:22-24.

6. Finally and simply, then, how do the persons of the Trinity work together?

God the Father having created me, provides for me as a good Father, seeing my failure in life, sends His only Son to redeem me, and the Spirit comes at the completion of the work of the Son on earth, to make it possible for me to accept that which the Son had done for me, and to find through Him forgiveness of sins and life everlasting. John 3:16.

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First Sunday after Trinity June 18, 1922.

CULTIVATING CONTENTMENT

Philippians 4:10-20.

Mildred Taylor.

DAILY BIBLE READINGS.

Monday—Matthew 5:6.
Tuesday—I Peter 2:20-25.
Wednesday—Luke 12:13-21.
Thursday—I Tim. 6:3-12.
Friday—James 4.
Saturday—Matthew 6:25-34.

During the past few years much has been said and written about the growing unrest, the uneasy social conditions, and a score of other unpleasant things which combine and multiply until there seems to be nothing but a vast discontent with things as they are, and a restless fumbling for what is not there. Those of an older generation sigh, and declare that the young people of the present don't know what they want, and don't recognize it when they get it; in short, that modern humanity has lost the good old-fashioned virtue of contentment.

And what, after all, is this much-needed contentment, and why is it that we so often lack it? Is it so difficult to attain, or is the trouble in the fact that we don't feel the need of it or the desire for it, and hence make no effort to acquire it? Suppose we think about a little, and try to learn what contentment is, and what we must do to make it a part of ourselves.

Consider the character of the most contented person you know, and see what are the qualities that make him (or her) so. Is it wealth, leisure, health? Paul, in the course of a letter of thanks to his friends at Philippi, said "I have learned, in whatsoever state I am, therewith to be content." What did he mean, and what was there in him to make and keep him contented? Was he wealthy? There is no record that he ever had any income tax to pay. Was he a fashionable gentleman of leisure? No one ever heard of a missionary who was burdened with spare time in which to lament the misfortunes of his lot. Health? He himself speaks of the "thorn in the flesh" that helped to curb

him. If these are not responsible, we must go farther in looking for contributing factors.

What else do we know about the life and character of Paul? Well, we remember that as a part of his career as a missionary he did considerable traveling. Perhaps some of us sigh that if we could only go on a real journey, and have some thrilling adventures, we could settle down again to our typewriter, our dishwashing, or correcting six weeks' test papers with better grace. Paul had the adventures; there's no question of that. But would we be satisfied with the imprisonments, the shipwrecks and the beatings that he endured? He knew nothing of sleeping cars, steamer chairs, or luxurious jaunts across country on springs and upholstery, with the fireless cooker, tents, and air mattresses in the trailer behind, and a generous supply of travelers' checks in his pocket to buy gasoline. For him, travel meant not pleasure, but hardship, not sightseeing, but well-directed endeavor, each journey something definitely accomplished toward his life work. And aren't we beginning to get a clue as to the reason for Paul's contentment? This man had work to do; in other words, he had his job. Does that throw any light on this matter of discontent?

A little while ago there was a live demonstration of the relation of contentment and work staged before my very eyes. A dozen or so of boys, most of them in their early 'teens, were compelled, because of sickness in the next house, to abandon the cherished vacant lot which had been the site of a pop stand, a ball field, and any number of other vacation enterprises. For a time gloom descended, and the strain bade fair to bring tempers to the point of battle. But at the right moment, someone was inspired to propose building a shack a little way down the block. The activity of gathering material and erecting the structure restored peace and contentment, and the storm was averted. The change from discord to harmony was brought about by supplying, not spending money, treats, or freedom from exertion, but just a job. And men, that is, grown-up boys, show the same reaction when a period of idleness is ended by something to do.

But come back to Paul. Would he have been satisfied in his work to the same degree if that work had been something for his own selfish profit? Perhaps he would; some people apparently ask no more than that their work should increase their own private bank account, though we might question the reality of their satisfaction. Could you, personally, feel that you had a right to be contented if you devoted all your energies to doing for yourself? Working for others has much more to recommend it than selfish labor.

Shall we conclude, then, that these two, work and doing for others, are the sole factors in gaining contentment? Let's go back again to the letter of thanks, and read a few more sentences. Paul goes on to say, "I can do all things through Christ which strengtheneth me." And isn't that, after all, the master key to the situation? Paul knew that he could not accomplish his work alone, even though he was encouraged by the knowledge that he was leading others into the more abundant life. Paul had the abiding faith that carried him in confidence to the end of the course.

And so, as these three, work, doing for others, and faith, sustained Paul through many troubles and brought him to the mark set for him, so may we trust that they will bring us to the goal of a deep and lasting contentment.

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Second Sunday after Trinity. June 25, 1922.

THE GREATEST CHRISTIAN LEADER IN CHINA

(Missionary)

John 15:9-13.

Rosalyn Summer Sease.

DAILY BIBLE READINGS.

Monday—Romans 10:20-21.
Tuesday—Acts 28:1-6.
Wednesday—Rev. 3:1-8.
Thursday—Romans 10:13-15.
Friday—Romans 13:1-5.
Saturday—I Cor. 12:12-18.

"The Greatest Christian Leader in China." Among the foremost leaders of the new China stands a man of matchless reputation, a man of daring, foresight, and patriotism, a man of expert ability in his chosen work; an outstanding Christian man, probably the greatest Christian Chinese in all China today. Who is he, this fearless Chinese Christian who draws men by the hundred to the God in whom he believes? A preacher? No. A teacher or doctor? No. A carpenter or fisherman as were Jesus and His disciples? No. The great Christian leader of China today is neither preacher nor teacher, but a soldier, an officer in the federal army, General Feng Yu Hsiang, commonly known as General Feng. Of an American general it was once said, "He is a very good Christian, but a very poor general." Of General Feng such a comment could not be made, for his brigade is one of the star brigades of the army, noted far and wide for its discipline and efficiency.

The Boxer Uprising. When a young man of eighteen, Feng Yu Hsiang was a private in the imperial army, at that disturbed period in Chinese history when the Empress Dowager snatched the reins of government from the young emperor, Kuang Hsu, betook herself to the imperial palace within the Forbidden City of Peking, and deliberately let loose the furious forces of hatred against the foreigners. For months a band of outlaws, known as Boxers, had been practicing their weird rites, with charms and incantations, spasms and trances, preparing for the day when they could vent their spite upon all foreign people in China, missionaries, diplomats, traders, tourists. Supported by the Empress and imperial troops, these Boxers opened fire upon the foreigners in Keping and for nearly two months held them in siege within the British Legaton, firng shot and shell upon them until that historic day in August, 1900, when the allied armies of England, Russia, France, Germany, and the United States marched into Peking and routed in dismay Boxers and imperial troops of China. In the province of Chihli, in the walled city of Paotingfu three groups of American missionaries were caught and no allied armies marched to their relief. When the Boxers began their attack, the city magistrate sent a guard of soldiers to the American Board compound under pretense of protecting the foreigners. In that band of soldiers was Feng Yu Hsiang.

The Boxers had surrounded the mission compound and were trying to scale the wall and batter down the solid wooden gate. Around the gate the attack was fiercest and at this point of vantage were stationed the soldiers sent to guard the property. There they stood, a band of passive sentinels, and in the midst the alert and young private, Feng. The fury increased, swords and knives slasked at the gate, yells and shrieks tore the air; when, at the highest pitch of frenzy, the gate swung slowly open and an American girl walked out alone and faced the mob. It was a dramatic moment. Hordes of frantic Chinese, with swords and knives and streaming red banners, and standing calmly before them, an easy victim for their rage, this frail, unprotected American girl! Astonished at her appearance the Boxers became strangely quiet and listened to what she had to say. It was on this wise she spoke: "Why do you seek to kill us? You must know we are your friends, that we have come here solely to do you good. All these years we have lived among you we have visited in your homes, we have taught your children in our schools, we have saved the lives of many of your sick in our hospital. We have only love for you in our hearts. And you have death in your hearts for us. I beg you to go away and spare the lives of us missionaries and the Chinese Christians who are with us." There was a breathless silence as she ceased speaking and waited for a reply. But no reply was given and she went on to make her last appeal: "If you will not spare the lives of my companions, then, I entreat you, take my life in their stead. I offer myself to you now. I am only a woman, defenseless in your hands. Take me if you will, but save, oh save, the others." The mob had now become intensely quiet, even solemn, and one by one, or in groups of two and three, they went stealthily away, leaving the compound deserted and safe.

At his post of observation stood Feng, the soldier, meditating upon what he had seen and heard and saying to himself, "There is a woman who is a real Christian. She practices every word she says. I never dreamed there could be a person so full of love for others. She was ready to give her life for their sakes. She is like the Christ of the Christians, who, they say, suffered death on the cross to save the world from sin. The time is coming when I shall have to be a Christian. I cannot resist a religion like this."

Later, he saw the mob surround the house where

missionaries and children had taken refuge, threatening, bombarding, using every means to force the captives out that they might rob and maltreat them, and at last, setting fire to the building, dooming the helpless folk to death. Five American men and women and three small children perished in the flames that day. In Feng's mind the wonder grew and stirred, that a religion that could enable its followers to face persecution and death without a murmur of reproach.

Modern Martyrs. The next few days brought a reign of terror to Paotingfu. The spell of Mary Morrill's appearance at the mission gate to plead for the lives of her companions had lost its power over the crazed minds of the Boxers and they returned in fiercer mood than before to finish their deadly work. It was Sunday morning when they came, pounding, shrieking, slasking at the gate, which no American girl opened to plead for mercy. Instead, Mary Morrill and Annie Gould, her companion, had gone to their rooms to read their Bible and pray and to array themselves in white in preparation for the solemn hour of death. Beyond the wall Boxers yelled and fought, and, failing to break through the solid wood of the gate, built a fire which soon consumed the last barrier and admitted the raving mob. There, near the entrance, stood Horace Tracy Pitkin, that splendid young American, whose life and early death have inspired thousands at home and abroad. Had he chosen, he might have saved his life by flight on horseback in the night, but he had refused to leave the women of the mission unprotected. With his revolver he held the mob for a time at bay, but was soon overpowered and slashed to death with knives and swords. Rushing on to the room where the two women were hiding, the Boxers seized and dragged them out, pulling Miss Morrill along for some distance by her hair. Releasing this brutal grasp, they permitted her to walk to her death between two rough escorts, which she did with calm and unfaltering gait. Along the way were crowds of onlookers, some of whom clutched the garments of the two women and tore them in tatters. Whenever she could, Mary Morrill spoke words of help to the people and once she gave a piece of silver to a person in need.

Into a Buddhist temple in the southeast corner of the city Miss Morrill and Miss Gould were thrust, while their captors went away to secure orders. Upon the sacred hours of that Sabbath forenoon we may not intrude, but we may surmise what took place in the gloomy Buddhist temple and we may know for certain what power held them quiet through the terrifying ordeal. In the afternoon they with three other missionaries were fastened together with ropes and led in single file, like galley slaves or convicts in chains, to the place of execution outside the city gate. On this pitiful march people moaned as Miss Morrill passed, saying, "She was a good woman. What a pity she has to die!" At the southeast corner of the city wall, between the wall and the moat, she and her companion were beheaded, according to the usual mode of execution in China.

A Great Decision. With the death of Mary Morrill the life story of General Feng begins. Ordered north to the vicinity of Peking he had another encounter with foreign Christians. Afflicted wth a distressing ulcer he consulted two Chinese doctors, each of whom pronounced his case serious and demanded sixty dollars for his cure. Their greed disgusted him and he resorted to a missionary hospital for treatment. Upon recovering his health he inquired the charge for his care, whereupon the doctor answered, "Nothing; only I want you to remember that God in Heaven loves you and sent me to heal you." The soldier left the hospital impressed anew by the eccentric generosity of the Christians. Another time in Manchuria he was inoculated against the plague by a missionary doctor who refused payment in somewhat the same language.

In 1912 Dr. John R. Mott, a commanding Christian leader who belongs as much to the whole wide world as to his own United States, was holding great mass meetings in China, to lead men unto the world Saviour, Jesus Christ. Impelled by some force within him, Major Feng was drawn into these meetings, there to make the great decision—the greatest decision possible in human life—to live for God instead of self. The impulse was first born within him that July day in 1900 when he stood at the mission gate at Paotingfu and watched Mary Morrill as she faced the Boxer mob and offered her life in sacrifice for others. That memory, blending with the ringing appeal of Dr. Mott, led him to take his stand as soldier in the ranks of a new commander, the Lord Jesus Christ. If ever there was an effective soldier in the Christian army of the world, that soldier is General Feng of China.

A Christian Military Governor. Under General Feng's rule in Hunan the most sweeping reforms ever known in China and, for that matter, in America, have not only been proposed, but vigorously carried out. In the two cities where the army is encamped, all theatres, gambling dens, morphine and opium resorts have been closed and kept closed. Theatres have been turned into schools, workshops, and halls for religious meetings. For victims of opium and morphine habit the general has opened sanitariums to which they are committed by law. What would happen, do you think, if a man like General Feng should become Governor of a State or Mayor of a city in the United States, a man who literally fears no one, and who does what he believes to be right regardless of opposition or consequences? When his army first came to Hunan the inhabitants were disturbed lest the Northern soldiers work mischief among them. But the fact was, that so many of the nine thousand men had become Christians under the influence of their general that everybody in the vicinity was entirely safe.

Christian Military Camps. In the military camps at Changtea and Toa Yuan the most remarkable discipline prevails. Smoking, drinking, gambling, and profanity are forbidden and are said not to exist in camp. English visitors declare that they have never seen smoking or drinking nor heard a bad word spoken in General Feng's camps. They exclaim in amazement over the cleanliness of the barracks, each bed protected with a mosquito net and scrupulously neat; each gun, bayonet, buckle, and strap polished until it shines. Such a clean and shiny spot in China is a striking contrast to the usual condition of dirt and disorder.

It would be hard to find another army camp in the world with the morale and efficiency of this camp in Hunan, China.

Soldiers of the Cross. The explanation of its high standing goes straight back to the character of the man in command. That man makes it his aim to lead every officer and soldier of his brigade into the friendship of his Master, Jesus Christ. His measure of success is tremendous, for it has been stated that nine out of ten in his camp are Christian men. The secret of this vast awakening is the touch laid upon the men by the general's own life, for he himself is the most genuine and thorough convert to the religion he commends to others. It is General Feng's custom to begin with prayer all conferences with staff officers, calling upon Colonel Lu, or Colonel Chang or Major Wen to pray. In the general's private room is a corner curtained off, where he meets with officers and privates for prayer.

The interrelation of human lives are mysterious and impressive. An American girl in the city of Portland, Me., becomes interested in the people of another race through teaching a Bible class for the Chinese of her city. She volunteers for service in a remote country. But her ministry to the women and girls of China was of brief duration, for she had lived but ten years among them. But "having loved her own, she loved them unto the end" with that "greater love" by which "a man lays down his life for his friends." At the moment when her sacrificial love was revealed, the supreme service of Mary Morrill's life was rendered, for at that moment a new soul was born into the light, and from that birth may come in time the birth of a nation, for the awakening in General Feng's army bids fair to spread through large areas of the country when his soldiers shall scatter to their distant homes.

(Quoted and condensed from "A Noble Army"—Hubbard.)

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In Korea, the Japanese officials now require all mission workers to be registered. A policeman stopped one of the Bible Society colporteurs and asked for his permit. "Here it is," said the colporteur, opening the last chapter of Mark and pointing to the words of the Great Commission: "Go ye into all the world and preach the gospel." He was allowed to pass on.—*The Christian Herald.*

Intermediate Department

HINTS FOR LEADERS

Scripture Memory Section for Month—Psalm 8.

June 4—"A Brave American Girl Influences a Great General."

Zoe I. Hirt.

Have some one tell the story of Mary Morrill's heroic death.

Have some one tell how General Feng treated the prisoners he took when the Southern Army surrendered to him in Szechwan Province. (Both these accounts are to be found in the last chapter of the textbook, "A Noble Army.")

Discuss the possibilities if a man like Feng Yu Hsiang should become governor of a state or mayor of a city in the United States—a man who fears no one but God and who does what he believes to be right regardless of opposition or consequences.

Discuss the possible outcome if every professing Christian boy and girl in America would exert an influence to abolish smoking, drinking, gambling, swearing, and uncleanness in thought, word and deed.

Consider the loss to China and to the Kingdom of Christ on earth if the young soldier had met none but inconsistent Christians who did not live the doctrine they tried to teach to others. Actions speak louder than words, and what we do sounds so loud that folks cannot hear what we say.

Sing in closing "The Son of God Goes Forth to War."

June 11—"What We Owe to the Mental Workman."

Rev. A. T. Michler.

Use appointed hymn from Sunday School Book.

Scripture reading—Eccl. 8:1; Proverbs 4:7-13.

Use several parallel Scripture readings to be read by various members.

Prayers, either Collects or prepared prayers.

Have different members recite memory work Psalm at each meeting and give credit for excellence.

Ask and get answers to the following questions:

How many kind of workmen can be mentioned?

Does a mental workman have an easier task than any other?

Name some mental workmen you know.

What is necessary to become a mental workman?

Do they give the world a great service?

What de we owe the mental workman?

Have three papers read on three kinds of mental workers. What mental worker has helped you most? Was Christ a mental worker? Are mental workers needed in the Church? Why?

June 18—"Team Play."

Rev. A. T. Michler.

Select appropriate hymns.

Scripture readings—Neh. 3:1, 2, 4, 5, 7, 8, 9, 10, 12, ff. Have members read a verse.

Other Scripture readings can be selected.

Prayer as suggested above.

Recitation of memory Psalm.

Ask and have answered the following questions:

What is team play? Of what value is it? (Several good answers will be given; comment on each answer.)

What group games do you like? Why?

Have several papers read describing a different type of team play.

The leader can make several good applications to Church, home and community life.

June 25—"The Lord's Day: Morning, Afternoon and Evening."

Rev. A. T. Michler.

The above preliminary suggestions apply here.

Scripture readings—Luke 4:16; Matt. 12:1-8; Mark 1:32-34.

Use additional Scripture readings.

Ask and have answered:

What is the Lord's Day? Why? What commandment applies to it?

Papers on:

The Old Testament Sabbath.

How did Jesus Use the Sabbath?

What Did Jesus say about the Sabbath?

How did the Apostles Use the Lord's Day?

How Can We Break the Lord's Day?

What is the Best Way to Use the Lord's Day?

Helping in some form those in need on the Lord's day is a distinct Christian privilege and duty.

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JUNE 4, 1922.

A BRAVE AMERICAN GIRL INFLUENCES A GREAT GENERAL

(Missionary)

Zoe I. Hirt.

Scripture Lesson—John 15:9-13.

Parallel Passages—Matt. 5:10-12; Rom. 5:1-8; I Peter 8-19.

Memory Verse—I John 2:6.

Mary Morrill, living in Portland, Me., became so interested in the Chinese, through teaching a Bible class for those in her city, that she offered herself for service as a missionary to China. She was sent to Paotingfu where she taught in a boarding school for girls and visited the untaught Chinese women secluded in their homes.

About ten years after Miss Morrill began her great work the Boxers rose up against all the foreign people living in China. One day in June, 1900, the three groups of missionaries living in the old walled city of Paotingfu were attacked. The mob had surrounded the American Board Compound and were trying to scale the wall. Around the solid wooden gate the attack was fiercest. Swords and knives slashed at the gate, yells and shrieks tore the air. Suddenly, the gate swung slowly open and an American girl walked out alone and faced the horde of frantic Chinese with their swords and knives and streaming red banners. Astonished at her appearance, the Boxers listened to what she had to say. This is what she said: "Why do you seek to kill us? You must know we are your friends, that we have come here solely to do you good. All these years we have lived among you we have visited in your homes, we have taught your children in our schools, we have saved the lives of many of your sick in our hospital. We have only love for you in our hearts. And you have death in your hearts for us. I beg you to go away and spare the lives of us missionaries and the Chinese Christians who are with us."

There was a breathless silence as she ceased speaking and waited for a reply. But no reply was given, and she went on to make her last appeal: "If you will not spare the lives of my companions, then, I entreat you, take my life in their stead. I offer myself to you now. I am only a woman, defenseless in your hands. Take me if you will, but save, oh save, the others!" The mob had now become intensely quiet, and one by one, or in groups of two and three, they went stealthily away, leaving the compound deserted and safe.

Among the Chinese that stood at that gate was a guard of soldiers sent by the city magistrate to observe what happened. One of them was Feng Yu Hsiang, a young man of eighteen who had nothing but contempt for missionaries because he had met one and tried him out and found that he did not practice what he preached. But on that June day in 1900, the Chinese soldier received a different impression of missionaries and the religion they came to China to teach. At his post of observation he saw and heard Mary Morrill and he said to himself, "There is a woman who is a real Christian. She practices every word she says. I never dreamed there could be a person so full of love for others. She is ready to give her life for their sakes. She is like the Christ of the Christians, who, they say, suffered death on the cross to save the world from sin. The time is coming when I shall have to be a Christian. I cannot resist a religion like this."

A few days after that Mary Morrill was beheaded by the Boxers, who returned in fiercer mood than before to finish their deadly work.

During that same outbreak of the Boxers, the young soldier Feng saw five American men and women and three small children perish in the flames set to the Presbyterian Mission buildings by the outlaws. In Feng's mind the wonder grew that a religion could enable its followers to face persecution and death without a murmur of reproach.

Some time afterward Feng was afflicted with a painful ulcer, and he went to a mission hospital for treatment. He was cured and when he asked for the charge, the Christian doctor said, "Nothing; only I want you to remember that God in Heaven loves you and sent me to heal you." Another time in Manchuria he was inoculated against plague by a missionary doctor who refused to take money.

In 1912 Feng was promoted to the rank of major and was stationed with his men in the city of Peking. In that year Dr. John R. Mott was holding great mass meetings in China to lead men to the world Saviour, Jesus Christ. Major Feng attended those meetings. He had not forgotten that June day when he had stood at the mission gate in Paotingfu and watched Mary Morrill as she faced the Boxer mob and offered her life in sacrifice for others. That memory blending with the ringing appeal of Dr. Mott led him to take his stand as a soldier in the ranks of a new Commander, the Lord Jesus Christ. Ever since that day General Feng has been a soldier in the Christian army of the world.

Since the Revolution in China which turned that mighty Empire into a Republic, General Feng has been the military governor of the Province o Hunan, with a population of seven or eight millions. Under his rule the most sweeping reforms have been planned and carried out. All theatres, gambling dens, morphine and opium resorts have been closed. No soldier in General Feng's camps is ever seen smoking, drinking, gambling, nor is one ever heard swearing. Everything about the camps is wonderfully clean and shiny.

It is General Feng's custom to begin with prayer all conferences with his staff officers. In his private room is a corner curtained off, where he meets with his officers and privates for prayer. Christian hymns are the popular army songs in the Hunan camps, and the Bible and hymn books are found in nearly every soldier's outfit. Nine out of ten men in the camps are Christian men because the life of General Feng is such as to draw those among whom he lives to the God in whom he believes.

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JUNE 11, 1922.

WHAT WE OWE THE MENTAL LABORER

(Educational and Vocational)

Rev. C. P. Swank.

Scripture Lesson—Proverbs 4:7-13 and II Chronicles 1:7-13.

Memory Verse—Proverbs 4:13, "Take fast hold of instruction, let her not go; keep her for she is thy life."

SCRIPTURE EXPLANATION.

The scripture says much about wisdom. The Book of Proverbs mentions it frequently. It tells how precious it is and how earnestly we should seek it. Without wisdom we can never do or be what God desires, or what our fellow men expect of us.

There are two parts to wisdom, The one is what we call knowledge. The other is the use of this knowledge. A man may spend many years in building a house. It may be costly and beautiful, but it never becomes a home till some person lives in it. We may become very well educated, but we are wise only as we apply our knowledge to our living.

Solomon, in our lesson, asked God to give him wisdom, knowledge, but he wanted it that he might judge and rule his people righteously. This was knowledge put into living. This is wisdom. Suppose a man knows it is wrong and that he will ultimately be ruined by stealing. This alone is knowledge and will do him but little good, but suppose he applies it to his life and ceases stealing and becomes better. This is wisdom. Knowledge is the basis, but is useless unless it is lived. Putting knowledge into life is wisdom.

WHAT WE OWE THE MENTAL LABORER.

We owe the mental laborer great respect. To this class belong our ministers, professors and instructors in our colleges and schools, Government officials, superintendents of industries, inventors, office employees, etc. Often these are misunderstood and thought to be lazy and unindustrious.

The mind is the most important part of man. The mind plans and governs all action. Back of the building, the engine, or aeroplane is the mental laborer who planned and supervised its construction. Without the mental laborer there can be no successful manual labor. All great things of our civilization in church, school and home have come as a result of mental labor.

We should respect mental labor because of the years of education, training and sacrifice required to produce it. It requires more effort and denial than for manual labor. The compensation is usually less in proportion than manual labor. To this earnest class we owe much and especially our respect.

We owe the mental laborer sympathy. With all mental labor there is greater or less responsibility. They usually do not labor by the hour, but for the completion of a task. The minister feels responsible for the people committed to his care; the professor and instructor for the students under them. They labor not for the pay they receive, but to see life and character and education grow. It is the mental laborer who is responsible for the welfare of the manual laborer, to see that his product is a success.

Mental labor is not as easy as physical. It is more difficult to rest the mind than the body. In illness, the nervous tissues build more slowly than the physical tissues. This is seen in early gray hair, need of periods of rest, nervous breakdowns and nervous fatigue. These all indicate the burden the mental laborer is bearing. We owe him sympathy.

We owe the mental laborer honor. These are the ones who plant the thoughts and ideals of high Christian living. What would we do without ministers and teachers and inventors? The one class brings us the happiness of noble living; the other the comforts and advantages of our civilization, such as the telephone, automobile, electricity, sanitation, etc. It has not been so much the labor of the hand as the earnest thought of the mind that has transformed the savage into the civilized and given us the advantages of Christian life and opportunities.

We should strive to cultivate the mind and become educated. This should be done only that by it we may live cleaner, nobler Christian lives. We should think much of Christ. All education and mental activity should culminate in Him. To live the highest and best life, and be of the greatest service to those of our age, our education should be truly Christian. Phil. 2:5.

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JUNE 18, 1922.

TEAM PLAY
(Physical)

Mr. O. C. Rohde.

Nehemiah Chapter 3.

The baseball season is here. Vacation is about here. For the boys and girls this means a lot of things. Games! Work! Fun! Summer Church School! Sunday School.

Team Play! They play as a unit. They work together as one man. Grand-standing! A one man team!

Now just stop and think for a moment or two about the various words and expressions used.

Do you play base ball? Then you know what the last terms mean. Are you a grandstander? Don't be. It does not pay.

What do we mean by team play and where does it apply?

Does a pitcher make a baseball team, or a quarterback a football team? No! It takes nine men to make a baseball team and eleven to make a football team. The outfielder is as important to the game as the pitcher.

Nehemiah thought that the wall around Jerusalem ought to be rebuilt. Did he go ahead and try to do it himself? No! He worked up a lot of enthusiasm in a lot of people and they all went to work in a systematic way and the work was soon done. Did Nehemiah simply boss the job? No! He and his followers did their share.

Is your league a one boy or a one girl league? Do not let it be. It takes the co-operation of all the members of any organization to make it successful.

Are you the one member of your Sunday School class who keeps it from being a banner class every few Sundays? Don't be. Play with the team.

In Matthew we find the statement that a house divided against itself shall not stand. No matter what it may be, play or work, team play is the only way to success. Everybody must work in harmony with everybody else.

Grand-standing—one man team! What happens when we have those things. They create envy and dislike, and quarrels and invariably lead to trouble and always make a team or class or league or whatever it may be show up poorly in the standings.

All through the Bible we find evidences of team play. We find records like that of Nehemiah in the Old Testament, and we find it in the New Testament. The early Christians are spoken of as working together with one accord. Acts 2:1.

Team play, all together, pays every time. The baseball team that practices it, in which every man works for the interest of the whole team, and if necessary is willing to sit on the bench if it will help the team to win, usually is well up in the standings. The Sunday School class where every boy or every girl considers himself or herself as a part of the class, and has the success of the class at heart, that Sunday School class is going to stand well in the records of that Sunday School. The league where every member does his share in all the work is bound to be of real value to the Church and to the members of the league.

All together—everyone for all the rest, and all for every one, are things which help us to the point where we are getting down to real team play.

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JUNE 25, 1922.

THE LORD'S DAY: MORNING, AFTERNOON, EVENING

Rev. D. W. Rupp.

Scripture Texts—Luke 4:16; Matthew 12:1-8; Mark 1:32-34.

Parallel Passages—Matthew 8:14-17; Mark 2:23-28; Luke 4:38-41; 6:1-5.

The Lesson. We read three stories today, all of them telling about things which the Lord Jesus Christ did on the Sabbath. The first story tells us how He went back home to Nazareth where He had been brought up. When the Sabbath came He went to the synagogue, as His custom always was, and took part in the services.

The second story tells us that He went out walking in the fields with His disciples. It was a long walk, and the disciples became so hungry that they ate some kernels of the wheat along the pathway. Some of the people who saw this thought that it was not the right thing to do on the Sabbath. But Jesus tells them that the Sabbath is a day for doing good things for God and for others.

In the third story it is told how all the sick were brought to Him, even after evening had come, so that the Lord could heal them.

The Topic. We learn today how to spend Sunday. Jesus shows three things which we may do: worship, rest, and do works of mercy.

At every hour of service we come to Church. We come to Sunday School and to the Luther League. Even when we go on vacations, or make visits, when Sunday comes we make it our habit to be at the Church whenever there is a service. We also take part in anything we are asked to do. We sing, take part in the Luther League. We try to worship God exactly as Christ would do.

But we also do good in whatever way we can. We visit with the sick, or carry flowers, or distribute papers for the pastor, or look up those who have been absent from the services. We hunt for new Sunday School pupils and Luther League members. While we go about doing these things we enjoy the sun, the flowers, the trees, the birds, and all the beautiful things which God has given for our pleasure and our enjoyment.

Conclusion. Have I ever felt like staying away from the Sunday School, the League or the Church services? How do I overcome such a feeling? What do I enjoy most on Sunday? Is it rising early, reading in my Bible, making a prayer to God, going to Sunday School and Church? How do I feel when I am asked to go out to make visits, to hunt new people, and to distribute literature? Do I always want to behave as Christ did on the Sabbath? When the Sabbath is over, can I always say that I have worshipped God, and made the right kind of use of the day? How can I learn, through the Luther League, to use the Lord's Day in better ways, and to keep it holy, morning, afternoon and evening?

—•—

A man is worth what he is, not what he has; and that is true of this world and of that which is to come. While he lives he may win and lose everything but one—his own personality. That is always his; ultimately it is all that is his. In that lies his worth, if he has any.

The Intermediate Leader

Who Is a Leader?

1. One who has an appreciation of young people and can see possibilities in them.

2. One who has a knowledge and understanding of the ways of boys and girls, who accepts them as they are and gives them the training they need.

3. One who has a close contact with the Intermediates, and their activities, one who does not stand off, but appreciates their view-point and shows the spirit of fellowship.

4. One who practices the art of achieving, who can bring things to pass. Boys and girls like leaders who can do things; like those who are successful.

5. One who has recognized influence. Intermediates are hero-worshippers, and to be successful with them the leader must have prestige and a reputation for achievement.

6. One who is sincere in motive and fair in method. Older folks make allowances, but boys and girls do not. Adults are transparent to them, and they have no time for sham and fake. Lack of respect naturally results.

7. One who has the ability to size up a situation and keep just one step ahead. Leadership means staying close to the Intermediates, but just a little ahead, to go with the boys and girls, but to keep a sure hold on the situation and keep it well in hand.

What Are the Community Elements Demanding the Attention of a Leader? How Improve?

1. The youth himself. Some leaders teach church history, but do not teach the boy. We must consider the Intermediate as the centre of the work.

How? See to his *education.*

2. Parents and home conditions. Must get the background of those we are seeking to reach. Must reckon with the parents.

How? Seek *information* concerning home, strive for *renovation* if adverse conditions prevail there.

3. Teachers and current ideals of education and character? To reach Intermediate, leader must know what educational ideals prevail, and what the standard of the community is in a cultural way.

How? By *stimulation* and *elevation.*

4. Employers and economic conditions. Under what conditions do the Intermediates who work labor? Must get whole background of his life to understand him rightly.

How? By *socialization* and *reconstruction.*

5. The popular heroes of the boys and girls. Leader must know these. To whom do they look up and model their behavior and character? Must elevate.

How? *Purification.*

6. Be mindful of the "pirates." We must recognize the forces which strive to pull down the boy and girl, intemperance, immorality, etc. Leader must be strong enough to combat these. He must acknowledge that these exist, and overcome them.

How? *Suppression.*

7. The friends and chums of the youth. Who are they? Find out with whom your Intermediates associate. Work together to make real friendships.

How? *Cooperation.*

By What Means May a Leader Have an Influence in the Community?

1. By personal contact with the youth, organizing them into Intermediate Leagues.

2. By a popular recognition of the fact that you are an expert, which will draw the boys and girls to the society.

3. By means of individual conferences, correspondence and personal work with the Intermediates, following up your work after they are no longer Intermediates.

4. By writing and public addresses on the work.

5. By serving as expert counsel and coach to other Intermediate workers.

6. By personal participation in the work of the Intermediate League, local, district, national.

7. By arranging and planning, and then delegating tasks to others, and starting others along the same line.

The Intermediate Leader, dealing with the boys and girls, at the period when wise guidance is most necessary, and the influence of a wise leader most easily wielded, affords one of the greatest opportunities for service in the church and community possible.

Fifty Hints for Intermediate Leaders.

The Intermediates must be kept busy every moment, there is no secession of their activities; here are some things they can do that will keep them busy:

In the Home Congregation.

1. Assist the pastor, by distributing tracts, visiting the sick, sending cards and flowers, helping to purchase hymn books for the church, and doing clerical work after school.

2. Buy books, maps, and other necessary

material for the League, assist in increasing the attendance, and boost the Intermediate League among their companions in the church and at school.

3. Aid the church officers by doing mimeographing, typewriting minutes and notices, distributing notices.

4. Make the League meeting place attractive by the securing of pictures, books, a Victrola and records, if possible, some athletic apparatus.

5. Learn to make posters which can be used for publicity work for the Church and League.

6. Form an orchestra to aid in the Sunday School and League meetings.

7. Learn to sing songs in two and three parts.

8. Distribute good literature.

9. Learn to finish kodak pictures, doing such work for the League, the funds to go into the treasury.

10. Care for the church lawn and the school grounds.

11. Collect and sell waste paper, the funds to go into the treasury.

12. Raise and sell garden produce for the benefit of the League.

13. Keep the city block near your home in order.

14. Obtain permission to use the vacant lot near your church for a tennis court and keep it in good condition.

15. Learn to assist with musical numbers at church entertainments.

16. Raise flowers and shrubbery to adorn the church altar and the League room.

17. Furnish flowers for the invalids and the aged in the congregation.

FOR THOSE OUTSIDE.

18. Offer to assist the city missionary by singing or helping in other ways at the public institutions of the city.

19. Visit the orphans' home, sing, tell stories, provide games, and take gifts to the orphans.

20. Promote an interest in the old folks' home. Help financially.

21. Collect wash cloths, towels, soap, and the like for the orphans' home.

22. Send fruits, jellies, and supplies to some institutional Thanksgiving and Christmas time.

23. Arrange outings and picnics for the orphan home children in the summer.

24. Carry cheer to those in the hospitals.

25. Sew for poor families.

FOR THE INTERMEDIATES' OWN PLEASURE.

26. Start an "Intermediate Journal" or paper of some sort to which all may contribute. Let it contain a greeting from t pastor, an article appropriate to the se son (February, patriotic, Lincoln or Was ington; April, Easter; July, vacation; etc. brief comments on some famous chur people of the day, notes of district, sta and national league affairs, items of loc interest, personals, good short poems, cli pings, cartoons, original rhymes and storie wholesome jokes.

27. Have this read at your meeting and arrange to exchange with other Inte mediate societies.

28. Memorize songs so that all may joi in singing at rallies and conventions.

29. Give an entertainment to whic parents, friends, congregation, are invited

30. Play games—Circle Jump, Dodg Ball, Call Ball, Passing the Buck, Bean Ba Games, Contests, Tug-of-War.

31. Arrange for basket ball apparatus if possible.

32. Have a Summer Camp, where pleasure and recreation is combined with religious training.

TO INCREASE INTEREST IN MISSIONS.

33. Study our missions in different countries. Take for example, Japan—one may tell about the country, another give a brief description of our mission there, a third report on hindrances and discouragements, another on the needs of the work, and the last on why, how and where we must help. Let the Intermediates go to the library for material and report on the customs and religion of the country. Follow this plan for each country.

34. Organize an Intermediate Mission Study Class, and for six weeks, one night a week study a chapter of one of the mission text books.

35. Make your missionary meetings as attractive as possible. Have a Missionary Committee who will give atmosphere to the meeting by appropriate decorations, curios, and an interesting program.

36. Collect books, pictures, articles illustrative of the countries studied. Arrange a curio cabinet and start a collection. (Intermediates love to collect.)

37. Have a party or social gathering. Make it Chinese, Japanese, Indian, in accordance with the country studied.

38. Give a missionary play or pageant.

39. Have a lecture and stereopticon slides on missions.

40. Write to our missionaries to start correspondence with foreign children. Read letters from foreign children.

41. Have debates—Are missionaries to be emulated or pitied? Are home missions more important than foreign missions?

The Bethlehem Bulletin

Vol. XXII June 4, 1922 No. 5

BETHLEHEM LUTHERAN CHURCH

GREEN AND CUMBERLAND STREETS, HARRISBURG, PA.

WHITSUNDAY

THE SERVICE—10:45 A. M.

Prelude—Allegro from Fifth Symphony .....*Tschaikowsky*
The Service Music, page 9 (all standing).
The Introit Music, page 124.
The Epistle Acts 2:1-13.
The Hallelujah, page 15.
Solo—"Love not the World" ..... *Marston*

Mr. Gibson.

The Gospel John 14:23-31.
The Apostle's Creed Music, page 17.
Hymn, 141.
Sermon—The Old Paths in the New Age.

Rev. Dr. Chas. S. Bauslin.

The Offertory—Music page 18.
Quartette—Spirit of God .....*Humason*
The General Prayer—The Lord's Prayer.
Hymn—Appendix, 479.
The Benediction. (Silent Prayer).
Postlude—Spring Song .....*Hollins*
The Offering—Cantilene d'Amour .....*Gray*

VESPERS—7:30 P. M.

Prelude—Andantino ..... *Lemare*
The Versicles—Music, page 40 (All Standing).
Psalm 15. Music, page 198.
Scripture Lesson.
The Response. O Lord, have mercey upon us.
Hymn, 140.
Sermon—Trusting the Trustee.

Rev. Chas. S. Bauslin.

Anthem—There shall Be No More Night .....*Wood*
Offertory—Berceuse .....*Shelley*
Hymn—Appendix, 376.
The Versicle. Let my prayer etc. Music, page 42.
The Nunc Dimittis. Music, page 44.
The Benediction. (Silent prayer).
Postlude—Grand Sortie .....*Faulkes*

CALENDAR FOR THE WEEK.

SUNDAY.

9:45 A. M. Sunday School.
10:45 A. M. Church Service.
6:30 P. M. Luther League.
7:30 P. M. Vespers.

WEDNESDAY.

7:45 P. M. Mid-week Service of Prayer and Bible Study.

Musical Service.

The evening service of June 11th, has been set apart for one of song and praise. The choir, under the able directorship of Mrs. W. K. Bumbaugh, is planning a feast of music which will appeal to every one and which should fill the church to full capacity. From time immemorial music has been the natural expression of the heart in all emotions, joy, grief, happiness and love. So in this expression of prayers and praise and adoration to God, let us show our appreciation by being present. It is especially fitting at this time—at the close of Children's Day—when our hearts are full of love and tenderness for all His wonderful mercies, that we should give thanks and show our love for Him by attending this song service of prayer and worship.

Thread Sunday.

The lovely month of May has been the month of Thread Sundays and this is the last opportunity of helping a bit in this splendid work which means so much to the women of India.

Cash contributions may be given to Miss Bert Maeyer, Treasurer of The Women's Missionary Society, and spools of linen thread, white and natural colors, Nos. 40 to 100, may be given to Mrs. W. B. Longenecker, Secretary. Last year Bethlehem gave $14.00 cash and 200 spools of thread—can we not do better this year?

A Letter from India.

Samalkot, November 5, 1921.

To the kind friends who sent thread, scissors, bags and needles; Dear Friends:

We are doing well till now by the grace of God and by your earnest daily prayers. We hope and pray in the everlasting Trinity that you also would do well.

We are very much pleased with the things that you have sent from home. Our kind and dear madam, Miss Hollerbach, has given us bags, scissors, needles and thread. We are very glad to see these things.

Our dear mother, Miss Hollerbach, joined me an orphan—many children like me, and poor, and widows, in her Lace Industry. Myself and some other girls are learning pin lace.

* * * * * *

Since a year I am here in this Lace Industry, and I am now glad to inform you that by the grace of God and by the kind and good teaching of Nullumutu, our teacher, I have learned many kinds of lace or samples. We each were given a bag with scissors, needles and thread. You have taken much trouble in sending all of these things. Myself and friends send you our good wishes for your kindness. Dear people, do not forget us. Please remember us in your daily prayer. These kind gifts make us to think of you and your love. We are daily praying for you. Please tell our best wishes to the friend over there. My handwriting is not good and I think there will be many mistakes. I hope you would kindly excuse me if you find mistakes in this letter.

With best wishes, your obedient child,

(Signed) J. ALICE MARY.

Flowers To-day.

Flowers are placed in the church to-day in loving memory of her parents, Mr. and Mrs. Roldon Myers by Mrs. Augustus Lutz.

FOR THE EDUCATIONAL WORK.

42. Study the Intermediate Topics in the LUTHER LEAGUE REVIEW. Learn to present them properly and attractively. Take part in every meeting you are called on to participate. Be on the lookout for material to help make these meetings interesting.

43. Keep a record of current events, and discuss these at your meeting.

44. Cut from magazines or newspapers good articles and bring to the meeting for discussion. Likewise read good books and have them reviewed at the meetings.

45. Learn to listen to a lecture so as to be able to reproduce it.

46. Study parliamentary rules.

47. Study the history of our church. Learn of her various departments, her fields of activity, her principles, and what she is doing today.

48. As part of the recreational program, take up some Nature study work.

49. Decide on some author or poet, and study his life and works. Likewise take up the musical composers and some artist and learn of their work. Acquire culture.

50. Help the Superintendent to arrange for Intermediate conferences, with other leagues participating to talk over the problems of the work. Take part in these.

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GOLDEN RULES FOR INTERMEDIATE SUPERINTENDENTS.

1. Be constructive.
2. Study the physical nature of the boys and girls.
3. Study the young people's way of thinking.
4. Train the will to do right.
5. Study young folks' fads.
6. Co-operate with the parents.
7. Learn, if you can, where and how the boys and girls spend their spare time.
8. Respect individuality.
9. Encourage the club spirit.
10. Go in for team work.
11. Boom athletics.
12. Emphasize the practical value of religion.
13. Make the Church lovable.
14. Magnify the ministry.
15. Make religion positive.
16. Relate religion to life.
17. Encourage hero worship.
18. Develop unselfishness.
19. Plan Bible study.
20. Encourage socials.
21. Work with the pastor.
22. Set up hard tasks.
23. Let the society be self-governing.
24. Coach the leader of the meeting.
25. Encourage the timid in the meeting.
26. Have a prayer circle in a separate room five minutes before the meeting.
27. Have a surprise in every meeting.
28. Find out what books the Intermediates read, and then study them.
29. Keep a notebook for catching ideas and plans.
30. Plan Business meetings.

—*Anderson's Intermediate Manual.*

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THE REFUGEE

BY JEANETTE EMRICH

of the Near East Relief Staff, Constantinople

She sat crouched on the ground in the refugee camp at Malatia in the year of our Lord nineteen twenty, one of that great huddled mass of misery. Around her women moaned or whispered to each other their stories as if the horror and shame of it all might not be spoken aloud. The loose ragged garment drawn closely around her showed the youthful lines of the body, but the face was lined and old with suffering. It was the eyes of the Armenian girl that held one; great black depths that had in them not only pain but wonder and joy such as the eyes of Mary must have held as she looked upon her Christ.

Near her a baby wailed and the girl reached over and gathered it into her arms, wincing with evident pain as her cloak drew across her back.

"Whose child is it?" she asked of the woman beside her.

"I know not. I took it crying from the breast of its mother dead by the road just this side of the spring."

"It will die soon, I think," the girl said quietly as the crying ceased.

"It will be gathered to the breast of God," the woman answered wearily. "There are thousands like this one. Can a mother live without food and still have milk for her child? Rest against me as you hold the little one," she added gently.

The girl shook her head. " cannot lean—yet," she whispered.

"Were you beaten?" questioned the older woman.

Again came the slow shake of the head and the look of awe in the girl's eyes.

"No," she said softly. "It was given to me to understand the suffering of Christ."

The American nurse coming upon the group a few hours later lifted the little cold body from the arms of the refugee.

"Yours?" she asked.

"No, but I held it as it died." As the girl's face lifted and the relief worker saw the eyes she exclaimed aloud:

"But you are in pain—your sufferings must have been—"

"No," the Armenian girl interrupted

(*Continued on page* 34)

Junior Department

HINTS FOR LEADERS

On to York!

Junior leaders! are you planning to go to York? It will be well worth your while. The program will include Junior work, there will be inspiration and new ideas given you by the whole convention. You will make friendships that will last. You will get a larger vision of the great privilege in training the boys and girls which is yours. There will be a Junior conference on methods and a Junior session. The York District Juniors are wide awake and will have something—but why tell it all? Come to York, September 19 to 21, and enjoy the many good things you will find there.

Our Literature.

Are you using the Daily Bible Readings? "Pictures and Promises of the Coming One" is a series of six months' readings, which may be begun at any time, telling the story of the Promised Messiah. Have your Juniors read these at home. Review the readings at your meetings. Two cents each, or in quantities of twenty-five or more, one cent. Order enough to supply every member of your Junior League.

Methods of Securing and Training New Leaders and Instructors for Junior Work. An excellent leaflet with hints on developing leaders, and with a list of books invaluable for the successful conducting of a Junior League. Two cents.

Program for the Junior League. Just what to use in your meeting, how to conduct it. An order of service. Two cents.

The Junior Luther League Helper. A booklet of suggested programs, memory work, Bible drills, etc. Five cents.

101 Ways to Interest the Juniors. 101 plans for adding variety to the Junior meeting, and for having something "different" at each session. One cent.

Training Our Juniors. A manual containing hints on conducting a Junior League, on using the Topics, hints for story-telling, hand-work, socials, missionary lessons, posters, etc. Five cents.

The Luther League Emblem. An exercise for the Juniors, explaining the emblem. One cent.

The Junior Topics. A circular explaining the 1922 Junior Topic scheme. Gratis.

Junior leaders cannot well do successful work unless they have helps. The above leaflets will give many suggestions. Order a set. To State and District Chairmen we make the suggestion that they get these for distribution.

Hints for the Programs.

June 4—"Brave Adventurers for Christ"—(Missionary).

See Topic for Hints.

Have a "quiz" or review of the missionary lessons of the six months, all of which have been based on the text-book "Under Many Flags."

Have the children retell the story which they liked best in the book.

Put up a poster to advertise the meeting. Put the title of the meeting, in large letters, on a sheet of cardboard, surround it with pictures of some of the Heroes of the Cross, and decorate the cards with flags of different nations. Put the time and place of the meeting at the bottom. For invitations to the meeting, cut out different parts of the Christian armor, from white cardboard, and write notice of meeting on the back.

June 11—"A Home in a School" (David).

Cut out little houses from white paper, print "School" in large letters on them. Write the invitations to the meeting, and the different parts of the Topic on these, and give to those who are to take part.

One successful Junior Leader has worked out a series of interesting handwork for these Biblical Topics. The home in the garden, the home in a ship, a home in a tent, etc., have all been cut out by the children from patterns cut from rough paper, and then mounted on gray cardboard. Bible verses are taught as the children do this, and interesting lessons result.

Write to Mrs. A. F. Keller, 2222 Diamond St., Philadelphia, Pa., if you wish these patterns, or want ideas to carry this out.

The Superintendent should present this Topic, and the Juniors participate by reading the Bible passages called for.

June 18—"Climbing Stairs" (Luther at Rome).

Tell the story from "Martin of Mansfeld."

Have the children then act it out as given in the Topic.

Note especially the suggestion to give this series at some time as a public entertainment by the Juniors.

Have the Juniors read "Martin of Mansfeld" during the vacation season at hand, and put up an Honor Roll, on which is to appear the names of all who read same. Follow this with other books you desire the children to read.

June 25—"The Parable of the Lilies" (Picture Study).

Have the picture in the Picture Packet displayed, and have lesson taught as given in the Topic.

The children are well pleased with this series of pictures.

Some Junior Leagues are making scrap-books, putting in the picture each month; others are putting them up in the Junior room as a frieze about the room; still others of the Juniors are writing a series of short stories on what they have learned from each picture. The pictures are so beautiful that some parents are getting the set of twelve for their children's room at home. Have you found any other way of using them?

For the Little Ones.

(For the children under seven who come to League and are too small to participate in a meeting conducted by the older Juniors.)

Take these smaller children into another room in a little group and teach them the following:

June 4 (Missionary) Little Black Brothers in Africa.

Tell stories—"The-House That-Was-Built-In-Half-An-Hour," and "The Banana Tree That Was Dressed Up" from "Primary Mission Stories," Pages 92, 105.

An African village can be made (patterns for 15c. can be obtained) or a scrap-book of Africa can be made from a set of African pictures (15c.).

June 11 (Bible Story) The Stilling of a Storm.

Tell story "The Stilling of a Storm" from "Tell Me a True Story," Page 213.

Show picture in the book.

June 18 (Memory Work Lesson) The Lord's Prayer.

Teach Second quarter of Lord's Prayer.

Review first quarter already taught.

June 25 (Picture Story) "Parable of the Lilies"

See Junior Topic for story.

Tell story.

Give pictures to children.

One Junior League has put up a dark green strip of muslin around the side of the room where the little ones meet and on it they are putting from time to time the pictures which they are studying.

Hints.

Very attractive posters can be made to advertise the June meetings by using roses, sweet peas, and other flowers from crepe paper napkins; and attractive invitations in the form of baskets can be cut from brown wrapping paper, with some of the same flowers pasted in at the top. Or tiny baskets can be

purchased at the five and ten cent stores and the invitations written in slips of white paper and tied to the handle. Make some provison to have your Juniors carry flowers to the shut-ins and sick.

Have one of your meetings a "Flower Meeting," when roll call is answered by verses concerning Flowers in the Bible, and a paper is read by one of the older Juniors on "Flowers, and Lessons They Teach."

Or, have a Daisy Meeting, when the decorations consist of daisies, and there are two large baskets of daisies at the door, from which each Junior takes one as he enters. About the stem of each is written something which the Junior is to do in the meeting, Bible verses to be recited, a short poem, etc.

Did you ever think of having a camera picture of your Junior League? Do so, and send one to this office. It will be interesting to look into the faces of all our Junior friends.

Plan for a series of "Story Hours" during the summer months, to make your meetings especially inviting. Meet informally and have the time devoted to the telling of good stories. Suggestions for these will be given in our next.

Arrange for a Junior picnic.

—

JUNE 4, 1921.

BRAVE ADVENTURES FOR CHRIST (Missionary)

(The Missionary Programs for Junior Leagues are arranged by the Women's Missionary Society of the United Lutheran Church. To use with them leaders should secure the text-book, "Under Many Flags," price, paper, 40 cents; cloth, 65 cents, and the Program Packet, containing supplementary material, price 30 cents.)

PROGRAM.

Bugle Call.

Salute to Stars and Stripes—"The Star Spangled Banner."

"Salute to the Christian Flag—"Fling Out the Banner."

Place under Christian Flag all other flags that have been made.

Sing, "All Hail the Power of Jesus' Name."

Roll Call, responded to with name of a missionary and country in which he or she is working.

Sword Drill—All memory verses learned during the six months.

"Who is the bravest man?" Ask questions and draw out discussion of brave deeds.

Have best story of "The Bravest Soldiers" read by the author.

Tell story of Mary Slessor, letting one person tell first installment, another the second, and still another the third installment. See text-book chapter "When Mary Was Afraid."

Story of "Sixty Days with Bandits" or "Story of Poit."—See text-book.

Discussion of what Juniors can do to carry the banner of the Cross into all the world.

Add to the memory chart "Paul's Fight and Paul's Crown."

"I have fought a good fight. I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

"Recitation: "The Bravest Adventurers." (See leaflet in Program Packet.)

Offering—Prayer.

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JUNE 11, 1921.

A HOME IN A SCHOOL (Daniel) (Biblical)

Laura Wade Rice.

Memory Verse—Proverbs 20:11.

The land where Daniel and his three friends lived was a beautiful land. God gave it to His people when He brought them out of slavery in Egypt. Moses wrote in the Book of Dueteronomy (leader should read impressively Deut. 8:7-20). But they had forgotten God and bowed down to worship idols and He had to keep His word and punish them by sending them far, far away from their own country into the land of which the great city of Babylon was the capitol. (Have Daniel 1:1, 2 read.) Goodbye to their dear country and their homes, goodbye to many friends and likely their parents. For the King Nebuchasnezzar had given a special commandment to one of his men to bring some bright boys whom he might train to be among his wise men when they grew up. (Have verses 3, 4 read.) So, far across the desert the boys were taken, every moment further from all they loved best in the world. They were a good-looking, strong lot of boys, chosen for that and for the way they stood in their classes in the home school. Bye and bye, being boys, they began to be interested in the strange country through which they were passing, its flowers, birds and animals, and likely to have some games together when they stopped for the night. Ashpenaz watched them and soon knew who his favorites were—Daniel and his three friends. The Bible says—(have Junior read Verse 9).

Yet it was because Daniel and his friends loved God better than anything else that God could take special care of them—for even God could not have made Ashpenaz like sly, cruel, rough, dishonest boys. He would never have chosen that sort of boys to help. Being a Christian ought to make a boy a gentleman and a girl a lady in their play and in their work just as well as when they are dressed up specially in their best clothes. At last they got to Babylon and were sent to school. (Have V. 5-7 read.)

When they gathered around the table—somehow these four boys did not act as if they were hungry. Afterwards they had a talk about it. This is likely what they said: "All that food has been offered to idols," one of them said. "We boys who worship the one true God cannot eat that! The other fellows would think we were idol worshippers."

"They ate it," said another of the four.

"Well, they shan't ever say that I did," Daniel replied. "I won't have any of their wine and their idol meat. I have made up my mind to that."

"What will we do?" they all said.

"I'm going to Ashpenaz, he's a fine man, and he showed coming here that he liked us. I'll ask him to listen to my plan." And so they went. Melzar, their teacher, went along. The boys seem to have won his heart, too. Brave, good fellows—no wonder they made friends! (Have 8-14 read.) It is pretty certain those boys prayed hard to their God those ten days. Perhaps they exercised and took lots of God's fresh air, too. It wasn't easy to see the others eating all sorts of good things, but these four boys had good muscle in their souls. If they had had looking glasses they surely would have used them often—as it was, you may be sure they asked each other, "Say, how do I look?" "You don't think I'm getting any thinner, do you?" Read 15-21.

It doesn't matter where a boy's or a girl's home is, you see, but it does matter if, first of all, to him comes his God, and trying to honor and please Him.

—

JUNE 18, 1922.

CLIMBING STAIRS

Esther E. Martin.

Martin of Mansfeld—Margaret R. Seebach (Chapter 7, "A Visit to Rome").

Scripture Lesson—Gal. 3:11.

Martin Luther is seen walking along with his hands folded in pious attitude, toward a stone stairway.

"At last I have reached this most sacred spot—the stairway which was brought from Jerusalem where it formed part of the palace of Pilate, and was trodden by the feet of my Saviour at the time of His trial! And as I climb these stairs upon my knees, each step will mean that all sins I might commit for nine years will be forgiven!

"Many things have I seen since my arrival in Rome with brother John. I have prayed at all the sacred shrines, have seen all the relics of the saints and have conducted mass ten times.

"The attitude of the Italian priests has troubled me greatly—they read seven masses while I am finishing one! They hurry through it all as if it were a jest; and then they cry out to me, 'Hurry, hurry! you are too slow!' They have no reverence for sacred things!"

Luther becomes quiet as he reaches the bottom of the stairs. He kneels silently and begins the ascent. At each step he pauses and prays (to himself). Suddenly in the middle of the flight of steps he stops. He seems to be listening. Then he rises to his feet and walks firmly down the steps, worn into hollows by the knees of many pilgrims. Off he strides never looking behind, and as he goes he is heard repeating softly to himself, "The just shall live by faith! By faith! By faith!"

N. B.—This scene is not long but should be made impressive, as it is really a turning point in Luther's life and the Juniors must be made to feel this.

Many Junior Leagues are considering having this

entire series "acted out" upon its completion and are even now making plans for it. This is a commendable plan and will bring Luther closer to those who witness the production as well as to those who participate in it. As the series is written in the form of monthly topics, there are more acts than could be used successfully in presenting it at one time. However, a plan will be published in the October or November number of THE REVIEW which will simplify the presentation. If your Junior League members are too young to dramatize the book at one time, the Senior League could successfully do so and profit by it.

Have children memorize last four lines of second verse of "A Mighty Fortress is Our God."

JUNE 25, 1921.

THE PARABLE OF THE LILIES
(Picture Study)

(Stella J. Schaeffer.)

All of us have heard from Sunday to Sunday sermons preached by our pastors. Every sermon brings us a message from God. Today our lesson is part of the most wonderful sermon ever preached. Who can tell what a sermon it is? Yes! Christ's Sermon on the Mount.

Because of the many people who followed Jesus, He went up into the Mount and there preached to His disciples. In the center of the picture you see Jesus and the people are gathered about Him listening to His wonderful words. See how they eagerly bend forward to hear Him! The sun is shining warm and brightly on the hillside. Green grass and pure white lilies are growing along the brook which flows through the rocks. Jesus is calling their attention to the lilies. He knew his listeners were oftimes sorrowful and anxious about many things and He says to them in great love and tenderness, why are you anxious and worried? Look at these beautiful lilies of the field! They do not work. They do not spin the cloth, in order to make beautiful clothing. They just grow from day to day in their beauty and turn their faces to heaven in obedience to what God intended they should be. Why! Even Solomon in all his glory was not clothed like one of these little lilies.

Surely you remember the story of Solomon, who was a very wise and rich man. He was clothed in rich silks, embroidery and gold. He had many, many cattle, hosts of servants, large palaces built of marble and pure gold and a great country over which he was the king. All over the world everyone had heard about his great wealth, for he was richer and possessed more precious things than anyone else on earth. Jesus tells the people that Solomon in all his beautiful garments was not clothed like one of these lilies. Solomon in his costly robes was not arrayed like the velvety petals of the lily; the marble in his palaces was not nearly so white and pure as the whiteness of the lily; his gold shone no brighter than the golden tint of the lily pistil and his silken garments were not nearly so wonderfully made as the large green leaves of the lily plant.

Then Jesus again pointed to the lilies of the field and said to the people, if God so clothe the grass and flowers of the field, which bloom today and when the hot sun of the morrow comes, wither and fade away, don't you think He will take care of you. Oh, where is your faith? Think not of what you shall eat or drink or how you shall be dressed. Your Heavenly Father sees and knows everything. He knows you need these things. Just seek to know your Heavenly Father, love Him, trust Him, strive to do His will and He will take care of all your needs.

But what does this sermon of Jesus mean to the boys and girls here today? How can we live out the wonderful thoughts expressed by Jesus? Many times some of our Juniors come home from school cross, discouraged, jealous and unhappy because some other boy or girl is able to dress more beautifully than they, perhaps has more pennies to spend or is able to possess a knife, pencil or some object which their parents cannot furnish. Are you Juniors willing to see first to know God's Bible, to love and serve Jesus Christ, to do the things which He would have you do, and then trust Him to furnish the food, drink, clothing and things, which He will provide at the time and in the way which He thinks is best for you? Surely, you will all want to seek first the Kingdom of God and His righteousness.

But this does not mean that God will provide our needs if we are lazy and unwilling to help Him in His plans for us. In the springtime the warm rain sinks into the earth and the sun bids the leaves of the lily plant awake and push through the ground into the light of the sun. Suppose the little green sprouts should refuse to come forth, would there be any lily plants such as we see in the picture? If the green bud of the lily kept itself tightly closed and did not unfold its petals to the sun, God could not develope it into a perfect flower. Just as the lily responds to God's rain, warm air and sunshine, so we too must turn our faces to Him and permit Him to lead us in our growth from day to day.

The Bible verses of today's lesson—St. Matt. 6:28-33—would be a fine passage of Scripture for the boys and girls to memorize during the week.

THE REFUGEE
(*Continued from page* 31)

softly. "Only it was given to me to know the cross with Christ."

"She is quite mad," muttered the older woman as she listened.

"What do you mean?" asked the American with a quick glance at the hands and the bare feet of the girl. She had looked upon unbelievable things before.

Again came the patient explanation and the mingled look of joy and wonder in the eyes—"It has been given to me to know the cross with Christ."

Taking her hand the nurse lifted her to her feet, searching her clear dark eyes. There was no madness there, only a questioning wonder.

"Calvary, Christ and the Cross," the girl slowly repeated. "You shall see."

Turning, she slipped back the one loose garment she wore and there, branded deep into the flesh of the back, was a perfect cross.

"Tell me about it," the American said, as she drew the covering carefully back into place.

"There is nothing to tell—only—not all at once was my cross given me. Each day for one week the Moslems of my village said to me, 'Mohammed or Christ?' and I had but one answer—'Christ,' and each day there was added a piece to my cross.

"The last day they said to me, 'Mohammed and you live—Christ and to-morrow you die,' and I said, 'I shall have died knowing the Cross with Christ.' That night some of us escaped for we had heard that Americans were near and there was hope for us. So great a thing is not given to many," she added simply.

"What is this case?" asked the relief doctor as the nurse brought the refugee in. And the American woman explained it—her eyes reflecting the wonder of the sacrifice that shone in the eyes of the Armenian girl.

"It was given to her to know the cross with Christ."

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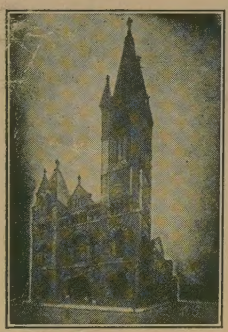

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